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THE CROZER QUARTERLY

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The aim of THE QUARTERLY is to familiarize the reader with results of investigation in Biblical and historical and theological subjects pertinent to a curriculum in a theological seminary, and also to be a medium by which pastors busily engaged in the ordinary work of a pastorate, may communicate to fellow pastors the results of reading and experience and reflection on subjects on which they are specially qualified to write. From time to time THE QUARTERLY will present surveys of recent literature in various fields of theological learning.

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THE MINISTRY OF THE BIOLOGICAL SCIENCES

By W. W. KEEN, M. D., LL. D.

Doctor, Honoris Causa, University of Paris

THE more the religious man, and especially the clergyman, knows of science, the broader becomes his vision. Through study of the heavens above by the telescope and the spectroscope; and of the earth beneath by geology, chemistry, physics, etc.; and of the inhabitants thereof by anthropology, archeology, biology and other sciences, the wider becomes his horizon. These sciences deal with the works of God and, rightly interpreted, they must agree with the message of God in the Bible (also rightly interpreted), for both have a common origin—Almighty God. Any clashing of these views must depend on partial knowledge, i. e., on our ignorance of much as yet undiscovered, either in the Bible or in Nature, or on a misinterpretation of either. That we have learned so much is a happy augury for future wider and profounder knowledge.

Biology deals with the phenomena of life in Plants, Animals and Man. Even crystals simulate life, for they grow in size and, if mutilated, they can repair the damage, thus reproducing the perfect crystal.

In plants we have the first, unequivocal signs of life. Some plants have the power of limited motion in response to

stimuli; for instance, the sensitive plant and the Venus' fly-trap. Plants also have a well-recognized respiration. All have the power of reproduction. Sir Jagadis Chandra Bose, of Calcutta, has shown that their activities have a diurnal cycle of greater and less activity, analogous to our waking during the day and sleeping during the night. They can be anesthetized by ether and chloroform. If the dose is not too great, they regain their normal activity, but if the dose is too great or too prolonged, they are killed by it, just as human beings and other animals are made temporarily unconscious or are killed. They have a " circulation of the sap " analogous to the " circulation of the blood," the sap being forced upwards against gravity, even to the top of trees four hundred feet high, by the successive, rhythmical contraction of cells one above another under the bark. Currents of electricity originating in the plant pass at a definite measurable rate through the stems of the leaves, etc.

Plants have their beneficent bacteria which increase their fertility, and which are now supplied to the farmers by the laboratories of our Department of Agriculture, or possibly commercially. They also suffer from malignant bacterial diseases, analogous to similar diseases of animals, including man. Dr. Erwin F. Smith, of the United States Department of Agriculture, has shown that plants have a disease very similar to cancer, and he is able to produce this disease at will by inoculation. If mutilated, plants repair the injury by what we may well call " scar " tissue. " Tree surgery " is a well-recognized calling.

But, so far as we can judge, plants have no consciousness, no intelligence; they know neither joy nor sorrow nor pain.

The border-line between plants and animals is very hazy. The lowliest organisms may be classed by one expert with plants, but with animals by another expert.

Real intelligence, though very crude, is first found in animals. Animals can be educated. Plants, though they can be

wonderfully developed physically, cannot be educated. In educating animals, it is often very difficult to distinguish between instinct and intelligence. No hunter stalking a deer, no military spy, is more cautious or painstaking than a cat " stalking " a bird. The ants and the bees have highly organized communities, with division of labor, and even armies with something apparently resembling a military organization.

Among the higher animals, parental affection and protection of offspring—even to the sacrifice of life, especially by the mother in their defense—are well recognized.

The origin of man is much disputed. On one side are those who believe that the account in Genesis is an exact statement of fact, as its wording certainly appears to warrant. They believe that it is an exact description of the Creation of the Heavens and the Earth; of plants and animals and man, by innumerable separate and successive fiats of the Creator. They regard the sudden, separate creation of man as more honorable and more consonant, both with the words of Genesis and the dignity of man, than that his origin should be the result of gradual evolution from lower animals covering uncounted ages, or, as President Faunce happily phrases it, " As if Creation in a moment were more divine than Creation by the increments of a million years." [1] The " increments of a million years " are just as much the work of God as an instant creation. They utterly reject any form of ape as an ancestor, even so distant as millions of years.

But do they not overlook the fact that the wording of Genesis is " the Lord God formed man of the *dust of the ground?* "

To my own mind, the other view—that of the scientists—is far more honorable and more consonant with Nature's plan. " The dust of the ground "—the lowest possible form of matter, having mere, mute existence, with no power of movement,

[1] I especially commend the reading of President Faunce's remarkable paper, " Freedom in School and Church," in the *World's Work*, March, 1923.

with no power of reproduction or even of growth, with not one tittle of life or intelligence, or even of instinct—is far more ignoble, as well as far less probable, than origin from a lowly but living being capable of voluntary movements, of seeking its food, of reproduction of offspring, of manifesting the emotions of joy, fear, hostility, and especially of affection for its progeny, even though that living animal be on a far lower level than that of man.

De facto the man who clings most tenaciously to the *ipsissima verba* of Genesis is perforce an Evolutionist. Nothing is said in Scripture as to the color of Adam and Eve. Yet from this pair all existing races—black, white, yellow, brown, and red—with their difference of skull, hair, eyes, nose, heel, etc., have arisen by a remarkable and self-evident evolution.

A careful study of man's body, as compared with the bodies of animals, even to the lowest comparable form of life, shows indubitably identity of fundamental structure and function, modified to fit their differing environments. The physiology of man and animals is practically identical. The diseases of man and animals, and the responses of animals to various remedies and drugs, are practically the same, though there are some diseases in each category which do not exist in the other, and a few drugs affect man and animals diversely. These cases, by the very fact that they *are* exceptions, prove the rule. A very good homely illustration of this fundamental identity, combined with diversity, is seen by comparing, for instance, the various makes of sewing-machines, pianos, and especially automobiles. They all differ in many details—the cheapest Ford and the costliest Rolls-Royce are almost different " species "—but they are identical in their fundamental structure and function.

The embryonic life of man and other animals begins in an identical way, even down to the lowest animals. In plants also there are ovum, fertilization, and development. All animal life, including man, also begins in a single cell or ovum.

When the human ovum is fertilized, this cell instantly begins to multiply with feverish haste. Soon the cells begin to differentiate by reason of some living force, the nature of which at present we can only guess. It is an endowment from the Lord God. Some cells in time form bone, others form cartilage, muscular and nervous tissue, etc. Later, different organs arise, each formed of a quite different kind of cells, e. g., the brain, heart, lungs, liver, kidneys, etc., and differing greatly in function.

The growing human embryo curiously " recapitulates " the ascending scale of animal life, rising step by step to ever higher forms of life.

For instance,

> In an early stage man [i. e., the human embryo] has a two-chambered heart like that of a fish; it becomes three-chambered like that of a frog; it becomes four-chambered at last. . . Even the red blood corpuscles of the embryo are more amphibian than mammalian, being large and nucleated.[2]

Moreover, " man's body is a walking Museum of Relics—slowly vanishing *vestigial structures* which are evidence of his pedigree."

In the lower animals we are familiar with the fact that the females have multiple breasts, with separate nipples, all functioning actively. They are arranged in two rows. In the human female we see occasionally abortive reversion toward the animal type. The additional breasts appear in one of the two normal rows in an animal, but the rows are imperfect, and the breasts are also imperfect. Not rarely there is only a nipple and no breast proper behind it. A nipple may appear far away from the usual human female breast, as at or near to the groin as the last of that line of breasts in animals.

In the human male, there are two abortive breasts, usually a nipple, with no breast behind it. But in not a few cases an

[2] Thomson, " What Is Man," p. 4.

imperfect breast is present and, like other such imperfect organs, not seldom develops cancer. I have seen a number of such cases and have operated on two.

> The little third eyelid in the inner, upper corner of the eye . . . sometimes including a minute telltale piece of cartilage, corresponds to the third eyelid of apes and monkeys . . . lower mammals in which the third eyelid is a well-developed structure used in clearing the front of the eye.[3]

A few people (including myself) can move the external ear by an ancestral muscle which most human beings have lost. Many others can move the skin of the neck by a broad, flat skin-muscle, the vestige in man of the well-known "skin-muscle" by which, e. g., horses rid themselves of flies in summer. "Darwin's point" in the upper rim of the incurved external ear (a prominent feature in Hawthorne's "Marble Faun" and best seen in the "Faun of Praxiteles" in the Capitoline Museum in Rome) are all fading, ancestral relics.

Hairs all over the human body are a striking testimony to our animal origin. They are well developed on the head in both sexes, and on the face of man and occasionally, though imperfectly, of women. They are absent in both man and animals on the palms of the hands and the soles of the feet. As we grow older, the hair grows thicker on men's ears and often on their noses, and in women on the upper lip and the chin. Sometimes, they make men's ears resemble in no slight degree the ears of animals. I have seen a number of men over whose whole bodies, and especially on the arms and legs, the normal fine hairs develop into coarse hairs, making a hairy coat on the human body very closely resembling that on dogs and other animals. In both man and animals the hairs are erected by a microscopic muscle attached to the root of each hair. Note, e. g., the effect of fear or of hostility when two strange dogs or cats meet. They erect the hairs, especially on the neck. The same is seen in man, as every lover of

[3] Thomson, *loc. sit.*, p. 5.

Virgil [4] will recall his *Steteruntque comæ et vox faucibus hæsit.* When one throws off the bedcovers on a cold morning, the skin of the body and arms becomes rough from the erection of the hairs—we call this "goose-skin" or "goose-flesh." Metaphorically, we speak of a person as "bristling" up.

In the human body there are over fifty such reminders of his animal ancestry. In actual life, the appendix is the most important because—like all such vestiges—it is exceedingly prone to become diseased and to menace life.

Then there is the fact of *physiological identity.* For instance, the various stages of digestion in the stomach and intestines; the physiology and pathology of respiration; the functions of the liver, the kidney and the pancreas; the localization of the centers (i. e., the groups of cells) governing the movements of shoulder, arm, forearm, hand, and thumb, and the corresponding segments of the leg, and for the trunk; the location of the cells which appreciate sight, hearing, smell, taste, etc., the portions of the body reached by each of the many nerves from the spinal cord—all these have been studied most exactly in animals and later the results in health and disease have confirmed their practical identity with similar structures in man and animals.

The "center," i. e., group of cells in the brain for the faculty of speech is the only function accurately determined by ante-mortem symptoms and signs and confirmed by post-mortem examination of the human brain, and not by experiments on animals.

We have thus learned to recognize danger signals in blood pressure; in examination of the blood for the bacteria of various diseases, and for sugar in the production of diabetes, and its wonderfully successful treatment by insulin. (Vide infra.)

Our accurate location of tumors, foreign bodies, and also of clots of blood in the brain and spinal cord, which but a few

[4] Æneid II, 774.

years ago were impossible, and now are of every-day occurrence, we owe principally to experiments on the brains of animals, confirmed by operations and post-mortems on human beings.

Even this long list is imperfect. These experiments on animals have resulted in *benefits to animals,* as well as to man, because of the exact similarity of structure and function in animals and man. For instance, by the sacrifice of only seventeen hogs, our Department of Agriculture has discovered a serum which has cut down the loss of our farmers and breeders, by hog cholera alone, from $75,000,000 every year for thirty years, to $28,000,000, thus saving millions of hogs from suffering and death, and saving $47,000,000 a year to our farmers and breeders, and adding annually $47,000,000 worth of food for a starving world. And as this treatment is more widely used, these double benefits to animals and man will be by so much the more increased.

Pathology is the science of abnormal physiology, i. e., in disease. As soon as we have reproduced in animals various human diseases, we have speedily and surely won new victories after years and even centuries of failure.

For four centuries syphilis has ravaged the world, and we made but little progress in its prevention or cure. In 1903, for the first time, Metchnikoff succeeded in inoculating some higher apes. In two years the actual germ causing the disease was discovered. In 1910, five years later, Ehrlich discovered a cure. After 605 failures with different remedies, he succeeded. (Hence its first name—"606.") What marvelous patience and perseverance! Since then it has been further improved and is doing enormous good all over the world; especially to innocent women and children.

By banishing two kinds of mosquito, we have enormously lessened the baneful effects of malaria, and have almost wiped out yellow fever. Both are the results of experimental research. But Noguchi, of the Rockefeller Institute, suc-

ceeded in reproducing yellow fever in animals and almost immediately discovered the actual, long-sought germ of the disease. Then quickly he discovered a cure if given early, and also a preventive vaccine. A year ago he had inoculated 15,000 persons who were going into the yellow fever districts. None of them have contracted the disease so far as known.

The two greatest enemies of childhood are diphtheria and scarlet fever. I have good reason to hate both because of the havoc they have wrought in my own family circle. The germ of diphtheria was discovered in 1883. The antitoxin began to be used in 1895. Its use has rapidly spread over the civilized world. If used on the first day, practically every case recovers; but delay results in a rapidly increasing mortality. In New York City, in 1890-94, the death-rate from diphtheria was 134.4 per one hundred thousand inhabitants. In 1920-23, it was only 14.5 per one hundred thousand inhabitants. In 1920-23, there were sixteen American cities of over one hundred thousand inhabitants in which the death-rate from diphtheria *was less than ten per hundred thousand!*

Tracheotomy (to prevent choking to death) was a frequent operation before 1895; since then it has practically *disappeared!* Moreover, by a simple test we can now determine which children would catch diphtheria if exposed, and which are already immune. Any who are *not* immune can be *made* so by a simple vaccination—a preventive remedy now being extensively used.

And now what a splendid panorama is passing before our eyes! The other chief foe of childhood is scarlet fever. Recently its germ has been discovered, and a curative serum has been discovered which cures all save the most desperately toxic cases, and—*mirabile dictu*—it cures in from *twelve to thirty-six hours!*[5] In addition to this, a test has been discovered by which we can determine which children will almost

[5] Blake, *Boston Medical and Surgical Journal*, July 10, 1924. I wish every reader would see what has been done as shown in this article.

certainly contract the fever if exposed to it, and which children are naturally immune. If they are *not* immune, we can *make* them so by an immunizing inoculation.

Until toward the end of the '70's, death *very* often won the victory in human diseases and injuries, as I know by my own sad, personal, surgical experience. Since then, since bacteriology and antisepsis were developed, death has shrunk back, abashed by the powers of Science, especially of experimental research.

The *diseases* common to man and animals also demonstrate a kinship.

Tuberculosis is equally prevalent in animals and man, and equally fatal. Pneumonia attacks both with equal danger. The intestine, especially of horses, is the natural home of the tetanus (lock-jaw) germ, which while there does not harm the horses; but if the germs infect a *wound* in the horse, tetanus is just as fatal to a horse as to a man. Hydrophobia is common to man, dog, wolf, coyote, and other animals, and equally dangerous. Anthrax, glanders, foot and mouth disease, and other diseases, most often beginning in animals, also spread to man with high mortality.

Our *accurate knowledge of the effects of remedies* is chiefly the result of experimental research. We are limited in man to remedial doses, and even then cannot tamper with human life by experiments requiring dangerous instrumental means, which would give us the precise effects of the remedies on the various functions of the body.

We cannot ascertain by experiments on man what is the largest dose which does *not* kill, nor the smallest dose which *may kill*. Occasionally we can study these effects in suicides, but in these cases we are, and ought to be, so intent on saving human life that we cannot turn aside and study in detail the phenomena resulting from the poison. Moreover, we cannot use instruments of precision, as we can in animals, because of their danger.

Again, we constantly utilize the *secretions of various glands* from various animals which are similar to those in man. In cases in which the secretion of the corresponding gland in man is inadequate, from imperfect development, or in which we wish to stimulate human organs to greater activity, we use the secretion of the *same* gland in animals. For instance, when the *thyroid gland* in the neck (the enlargement of which we know as goiter) is imperfectly developed, cretinism, i. e., imbecility, is the result. If given in early childhood, the extract of the same gland from sheep and cattle will restore the child to almost normal mentality.

This same gland governs especially the rate of growth of the body. The most remarkable instance of this function on record, I think, is that published by my most careful and reliable friend, the late Dr. George A. Gibson, of Edinburgh.

A lad of eighteen desired to enter the English West Point, but was only four feet eleven inches in height, four inches below the required standard, and the examination was only six months away. Doctor Gibson put him on a course of thyroid extract, and in six months he grew seven inches in height! His mental development progressed along with his physical, for he attained high rank in his classes.

But now we do better still. At the Mayo Clinic, Doctor Kendall, after years of experiment, obtained the active extract of the thyroids of animals as a pure, crystalline substance, making the dosage far more accurate. But, still further, having ascertained its chemical composition, Kendall takes so much hydrogen, nitrogen, iodin, etc., and makes this crystalline substance in his laboratory without using any animal thyroids at all.

Another gland, the *pituitary,* at the base of the brain, has even a more potent influence on growth. It regulates the ultimate height of the individual and the characteristic differences in the skeletons of the two sexes. The height of the person is not seldom greatly increased in case the gland becomes

diseased in childhood, even to gigantism. The celebrated skeleton of O'Brien, the Irish giant, eight feet, six inches tall, is an instance of this gigantism. His pituitary gland was several times the normal size. When this little gland, only as large normally as the tip of a woman's finger, becomes diseased in adults, the bones of the face become greatly thickened and distorted, and the axis of the face, instead of being vertical, becomes curved. The fingers and toes are greatly thickened and clumsy, the "fingers are all thumbs." We know the disease as "acromegaly."

An extract of this same gland is a wonderful safeguard to human life in maternity cases, as it checks dangerous hemorrhage.

Still other similar glands are the two *suprarenals,* or *adrenals,* a pair of glands situated just above the two kidneys; hence, the name of its extract, "adrenalin" or "adrenin." This adrenalin increases the blood pressure, hastens and reenforces the pulse, mobilizes sugar in the liver and muscles, increases the rapidity of the respiration. We may well name them and their cooperative glands the "emergency glands." Adrenalin thus in a moment prepares the brain, heart, lungs, liver, and muscles for instant fight or flight.

In surgical operations, when the pulse wanes and the blood pressure falls toward a dangerously low level, a very small dose of adrenalin often saves life. In the World War it was of great use.

A fourth most useful gland is the *pancreas*—the sweetbread of our dinner-tables. It differs materially from the first three. They have only one secretion, but the pancreas has two secretions. Through its tubular "duct" it delivers the "pancreatic juice" into the upper bowel. This is essential for digestion. There are also embedded in the pancreas numerous little "islands" of a different texture from the major part of the pancreas. These islands produce a secretion wholly different from the pancreatic juice. For this second secretion

there is no tube or " duct." It soaks through the thin walls of the veins in the pancreas into the blood stream on its way to the heart. This second secretion has now been obtained and is called " insulin." Its function is to control the percentage of sugar in the blood. When these islands fail to function, too much sugar accumulates in the blood, and the excess sugar escapes through the kidneys. This is diagnostic of diabetes—a most dangerous disease and very difficult to cure.

The first step in the discovery of insulin was the fact that, when the pancreas was removed from dogs, every one died from diabetes. Evidently, there was " something " in the pancreas which prevented diabetes. That " something " we now know is " insulin."

Insulin is now obtained from the pancreas of animals, even from fishes. It exists even in tadpoles. It has brought untold relief to thousands upon thousands of diabetic patients and has even cured diabetic gangrene.

Recapitulating the above categories of affinity and identity, we find that:

Life is essentially the same, in an ascending scale of complexity, through plants, animals and man.

Plants, animals and man begin life from a fertilized seed or cell, i. e., an ovum.

This fertilized cell multiplies, the cells are soon differentiated, and develop into many tissues and organs with similar functions in animals and man.

The growing embryo in man " recapitulates " the progressive stages in the animal kingdom.

The more than fifty fading vestiges of animal organs found in man's body clearly link his body with the animal body.

The secretions of similar glands in animals, even down to the fish, are used to supplement deficiency in the similar glands in man—the thyroid, pituitary, adrenal, pancreatic, and so forth.

Physiology in man has important counterparts in plants, and in animals is always similar and most commonly it is identical.

The diseases of plants somewhat resemble those of man; very many diseases of animals and man are identical, and can be contracted by man from animals.

Reactions to drugs and other remedies are almost always identical.

The results of wounds and injuries, and the modes of healing in animals and man (and to a slighter extent in plants) are similar.

Taken as a whole, and especially when combined with the testimony of Geology, Anthropology, Genetics, etc., the evidence to my mind is overwhelming and irresistible that life in plants, in animals, and in man presents but three phases of one, continuous, developing plan—all the work of the Lord God Almighty.

This view, I submit, gives to man a dignity and an importance far greater than a separate creation from "the dust of the ground." He is the *Crown of All Animate Nature.*

This view also unavoidably suggests the queries: "May not death, instead of quenching our souls, give wings to them and usher us into the glorious Immortal Life?" "Must the great minds of all the ages develop so magnificently and then be snuffed out by death?" "Does not progressive development augur for *one stage more* in man's spiritual life which may be spent forever in the blissful Presence of God, Himself?"

Biology alone cannot answer these questions with absolute certainty.

Logically, a future life is to me, at least, an unavoidable inference.

The Being who can create such a wonderful world of plants, animals, and man, with all the orderly yet complex development, such as I have demonstrated, is no mere Superman. He must be and is the Lord God Almighty who also cannot do

otherwise than care for the creatures he has made, and extend to them his loving care.

Revealed religion here links itself with Biology, and proclaims the blissful certainty of the Immortal Life through the incarnation and the atoning death of our Lord Jesus Christ, our Blessed Saviour, the divine Son of the ever-living God.

EXEGESIS AS A HANDMAID TO PREACHING

Reverend Professor DAVID F. ESTES, D. D.
Los Angeles, California.

THE title assigned is happily phrased. Yet it must be owned that in working up the paper the writer has modified it in his own thinking, and he would be glad if each reader, in turn, would modify it in his thinking. Abstract terms are indispensable, but, after all, in one aspect, dangerous. We often read or hear or ourselves talk about the increase of sickness or crime, for example, without appreciating that sickness is only a quality, with no independent existence of its own. As a matter of fact we are talking about sick persons. So the increase of crime is personal: what we mean is that there are more criminals than there were. Preaching is the work of the preacher, and no preacher, no preaching. The subject to be discussed is really, "What good can exegesis do a preacher?" or, "What can I gain as a preacher by studying and practising careful exegesis?"

The very title assumes preaching as the fundamental conception. Preaching is foremost. Preaching is the mistress, exegesis only the servant, whose service is to be welcomed as long as it is really helpful service, who may be discharged without notice if the preacher finds he gets no aid from her.

Now the first suggestion is that when a man finds out what the Bible means in its varied parts and detailed statements, he gets a lot of material which he can use in preaching. To the young preacher this is often a point of peculiar value. There are not a few who have known what it was, after the old corn brought from the seminary was used up, to wonder almost to distraction with what to feed a waiting congregation the next Sunday. And some, at least, have known the relief of turning the leaves of a Bible, alas, in some of its parts none

too familiar, until with this prayerful endeavor there was at last found some great statement of truth or duty, which was welcome in the circumstances as a great rock in a weary land, and from which, not by a marvelous blow, but by patient boring into its very heart, there gushed a stream of living water to refresh the saints of God. Of course, in these days, not all feel the need of such supply of material. Some remind us of the old Negro of storied notoriety, who had lately learned to read, and whose wife, when asked concerning his progress, "Can he read the Bible now?" answered, "Oh, laws, yes, he's out of the Bible into the newspaper long ago!" Too many such there are in modern pulpits, sometimes, to be sure, in a well-intentioned attempt to satisfy the unhealthy craving which exists in the pews. But many churchgoers, wearied with the newspapers and the radio day by day, would welcome instead the use of the material, even if not wholly unfamiliar, which is furnished in such abundance by the diligent study of the Book, and to not a few others many Scripture truths would be interesting from their very novelty.

A point specially worthy of note is the variety of material to be found between the covers of the usually small book containing the library which because of its essential unity we call the Bible. Almost all that anybody reads has the great defect, along with the advantage, that it is wholly of our own time. We are in the midst of discussions which, if they ever lead anywhere, are as yet only on their way. The plot seems everywhere thickening, and as yet there is no sign of the dénouement. Politically, economically, socially, ethically, even theologically—in all these aspects of thought life we are at a crisis, and it is impossible to gather from the voices about us—the newspapers, the reviews, the books we read—the true "conclusion of the whole matter." But in the Scriptures we have the voices of other days, needing translation to be sure, a translation far beyond mere verbal translation, but when translated so as to be understood, giving what is important with added

power, as an echo is peculiarly impressive because removed from the surrounding jangling noises. When in Scripture we find historians showing by examples how national and popular neglect of God and his laws ends in political and social degeneracy and ruin, when we find prophets laying down in a distant age and land and tongue the principles which the preacher (call him the modern prophet if you will) is bound to enunciate today; when we find psalmists expressing the personal faith and glowing hope and spiritual purpose and divine adoration which must be inculcated today, when we hear from apostles and, above all, from the Supreme Teacher, statements of moral and religious truths which involve the very principles of ethics and theology which are in question today—then we have material which lends novelty to many a discussion which else were tiresome.

Think too of the range over which this material is scattered, from Pharaoh to Nero, from Moses to John, from Egypt to Ephesus, from Babylon to Rome. Think of the diversity of voice and pen; David the king, Amos the herdsman of Tekoa, Isaiah the courtier, Ezekiel the priest, Peter the fisherman of the lake of Galilee, Luke the Greek physician, James the peasant of Nazareth, Paul the scholar from Tarsus and Jerusalem. Think of the variety of tones in what we may call the orchestra of Scripture—history, biographical tales, drama, poetry, including patriotic odes and lyrics of human affection and lamentations over national ruin and hymns of spiritual devotion, homely proverbs, impassioned oratory, familiar letters, and treatises combining as nowhere else ethical and religious truths and duties. Think of the themes treated in the single volume—the great underlying facts of the creation and the primeval history of man, the story of the family that became a clan, that became a nation, with its record of nomadic life, slavery, emancipation, conquest, prosperity, downfall, partial restoration; the sermons of its great preachers, the philosophy of its thinkers, the poems of its singers, the life of Immanuel

in so far as it could be helpfully told and his teachings in suggestive outline at least, the story of the Christian church in all its all-important beginnings, Epistles to the early churches at Rome, Corinth, Colossæ, and elsewhere and to groups of Galatian and Asian congregations, and, one of the most striking of all, a communication by an unidentified author to a company of Hebrew Christians whom we cannot place, which we call " the Epistle to the Hebrews," and, finally, the " Revelation " for the comfort of persecuted Christians of that early day. If a preacher should take advantage of his manifold possibilities and, for example, choose in order significant teachings from Jesus, Isaiah, Paul, David, John, parable, sermon, letter, psalm, apocalypse, and follow with texts from the books of Genesis, Hebrews, Job, Acts, James—if he found out the purpose and meaning of these ancient Scriptures, and taught them to speak modern English, and applied them to the problems and tasks of today, one thing is sure, his congregation never would say, " We always know what we shall get." Of course this is not easy; it means work, intellectual struggle and sweat, for facility in interpretation is inborn in no man. " With a great price " have the great Scriptural preachers of the past and of today, Maclaren and Jowett, to mention no more, secured their freedom in the mastery of their texts. But if exegesis is to be the handmaid of preaching, of course she must work to keep her place.

Beyond this supply of material incomparably fresh and varied, another advantage which exegesis will give is the authority which the words of the preacher will gain. The preacher commonly has little authority in these days. There is a story which has often been told of the vote of the First Baptist Church in Boston to the effect that " the minister's standing be lowered eighteen inches." Nearly everywhere it has been lowered more than that. In his childhood the writer sat a few times in a church where the pulpit was reached by a winding stair and the preacher came out at least six feet

above the heads of his congregation, for in those days the minister was looked up to both morally and literally. Today it is different. If it were not for ease of hearing, the minister would now stand to speak on a level with his hearers. Well, why not? When advanced education is so common and the general standard of intelligence so high; when the results of every sort of investigation, whether as to the surface of Mars or the tomb of "King Tut," are on every breakfast table with the morning paper; when the conclusions of the greatest thinkers of the day are broadcast, as it were, what is there left for the preacher to do or claim for himself? Who is he to set forth in his independent opinions, perhaps with less intellectual training than some who listen to him, or young and inexperienced, or overbusied with more ecclesiastical cares than those which caused the original apostles to rise up and demand the appointment of the Seven? And if he attempts merely to give other men's conclusions, what does he deserve but to be called in the speech of the Athenian idlers a "seedpicker," one who like a bird hops about picking up a little here and a little there? There is only one way in which the ordinary man on the pulpit can give his words an authoritative power, and that is to secure by the use of Scripture the majesty and might of a "Thus saith the Lord." To be sure, even this has lost its power over too many minds.

But if the preacher thus adds by the use of Scripture the weight of divine authority to his teaching, his reproof, his correction of error, his instruction in right-doing, he must be constantly careful to use it accurately. As an honest man, still more as conscious of his special responsibility for his words in view of their adventitious respect and influence, he must be careful to give the exact meaning of the texts which he uses, whenever and however he uses them. Unfortunately indifference to accuracy in the use of Scripture seems far too common. This indifference might be thought chargeable to a lowered respect for the authority of the Bible, but unfortunately

for this theory many of those who most exalt the Bible in their claims for it, are yet most indifferent of all teachers to its exact phrasing and meaning. Roughly it might be said that the more extreme a man is in the conservatism of his views as to the Bible, the less willing he is to use translations more accurate than the old King James version. For example, it has been said that the correction in the commonly called "Lord's Prayer" of "evil" to "the evil one," has had more to do than any other single thing with the failure of the Canterbury Revision to gain common currency. But scholars are agreed that this is the real meaning of the Master's words, and consequently no one can really pray as Jesus taught his disciples to pray, without recognizing the existence and fell power of Satan. Yet how rarely is this brought out even by those who might be expected to welcome the teaching! An eminent essayist has lately said of the Scriptures, "To understand the precise significance of every word is not essential. To love the sight and the sound and the glory of them is part of a liberal education," and the practise of many preachers echoes this superficial and misleading dictum, when they actually make void with their traditional translation what they strenuously assert to be the word of God.

It can scarcely be asserted in the narrower sense of the word that there is a science of exegesis, for strictly science can be used only of such branches of knowledge as permit experiment and verification, and exegesis, like history, stands outside this charmed circle. If, however, the word science may be used in the sense of ordered knowledge, there has come to be a science of exegesis. There are certain principles, there are certain rules of procedure growing out of the principles, there are certain results which have followed from the application of these rules, and these results can be set aside or treated with indifference by the preacher only at a risk. On the one hand, he runs the risk of misleading those who follow him and of loss of prestige among those hearers who detect

him, and, on the other hand, the risk of an atrophied conscience, such as is too often revealed by speakers indifferent to what they say, if only they can "put it over."

Examples of such inaccurate use of Scripture may be met at every turn. How universally is the Christmas message treated as if it really read, "Peace on earth, good will toward men." But this is a phrasing of course set aside by modern translators, for the form of the Greek text on which this rests is made impossible by textual criticism. Given the correct text, we are driven to Moffatt's rendering, "peace on earth to men whom he favors." Again, the writer remembers well the use made in a sermon to which he listened, of the words of Jesus, "The Sabbath was made for man," the preacher attacking evolution on the ground that Jesus said that the Sabbath was "made." The speaker was really a competent Greek scholar, but he had not troubled to note that the Greek word which he so emphasized was ἐγένετο, a word which certainly lends itself to evolution as well as to the idea of direct origination. It is very common to hear the Psalmist quoted, "I shall be satisfied, when I awake with thy likeness," the speaker ignoring the comma after "awake," and thus wholly changing the meaning and attributing to the writer a thought of which he could never in his day have had a glimpse, for which we must wait for the apostle John, and at the same time taking away from the Psalmist his magnificent assurance of satisfaction in God himself.

To gain the accuracy which is the preacher's duty if he is to claim Scriptural, that is, divine, authority for his message, is the work of exegesis, which prepares the way for the messenger and the message of the Lord. And the same accuracy growing out of careful exegesis is demanded no less by common honesty in the use of the Bible. It is really a breach of the Ninth Commandment to twist the meaning of the writers quoted. Long ago Gail Hamilton wrote a review which it has sometimes seemed to the writer every theological student ought

to be required to read, along with (for reasons different but as good) Kipling's "The Fourth Dimension." With strong logic and keen sarcasm Gail Hamilton drove home on Huxley and Spencer their unfairness in saying that Paul's words, "If the truth of God hath more abounded through my lie," and "I caught you with guile," were confessions of dishonest dealing, instead of being quotations from adversaries which he was indignantly trying to refute. The commandment which in her paper Gail Hamilton added to the Decalog demands our instant acceptance and constant obedience, "Thou shalt know what thou art talking about," and while its application is not to be limited to the preacher, still less to his use of Scripture, it there finds a field for most scrupulous application.

It will be admitted on all sides that to secure the knowledge of Scripture needed in preaching is not easy. It seems to be one of the few principles which run through God's universe that the worth-while is never easy. Interpreters have learned only comparatively lately the importance of what has been styled "the historical approach." Till lately, and as yet too much, it has been forgotten that the Bible is an Oriental as well as an ancient book, and that consequently to comprehend it, we modern Occidentals must transport ourselves out of our surroundings, not to say, out of ourselves. Very widely and wisely, especially a generation ago, and again in the last year, the pulpit has used the results of Egyptian archæological investigation to vivify its work. Again, the habits of the Eastern shepherd have been dwelt upon till they are now commonplace; that he calls his sheep by name, that he leads them from the fold, that he gathers the lambs in his arm, and carries them in his bosom. There is much more that similarly awaits the preacher's use, as well as doubtless much that still awaits the discoverer. Ramsay has worked up for us both the cities of Paul and the seven cities of the Revelation, and it is not often the writer's privilege to listen to a more attractive and helpful discourse than one in which the conditions in the city of Lao-

dicea were made to illuminate the letter to that church. How it vivifies the whole situation to bring out the watching of the stars from Judean hilltops which underlies the Eighth and Nineteenth Psalms, or to explain the ancient methods of defense against the enemies climbing the city walls on ladders, in illustration of " coals of fire on his head," or, forgetting the utterly false translation of " schoolmaster," to tell of the slave attendant on the lad in the days of Paul, who was responsible for his master wherever he went and could control his motions by force if necessary, and thus to illustrate, as did Paul in a word, the function of the law to the Jews, and at the same time to show the difference in manners today from the Roman Empire, with which our social order is often compared, sometimes almost unfavorably. Chapter after chapter, verse after verse, will be illuminated freshly and helpfully, if the preacher brings to his search for their meaning and to his setting forth of it the results of investigations which lie ready to his hand. As has been suggested already, much in Paul's letters, especially in Romans and Second Corinthians, needs to be read in view of the attacks of his enemies upon him; and his conception of " righteous " needs illustration from his struggles as a Pharisee before his conversion. It is also most helpful to take into account the findings of Biblical Theology, and, most emphatically, the progress of doctrine from Genesis to Revelation. For example it is significant to note the progressive apprehension of God from the patriarchs to the apostles, shining more and more unto the perfect day (if such misapplication of Scripture may be permitted) when God is seen in the face of Jesus Christ. Similar helpfulness is to be found in the not dissimilar development of the idea of immortality. So the great confession of Peter needs the study of the meaning of the phrase " Son of God " particularly as used in the Synoptic Gospels. One who has to some extent mastered the methods and results of this youngest of the group of theological sciences will not only be safeguarded from many erroneous views, but

will also find at his hand a great amount of parallel material, illustrative and confirmatory.

The writer has heard a seminary professor in so many words set in contrast the historical approach and the study of the text itself, to the disparagement of the latter. But it should need no argument that with all historical and other aids the direct study of the text itself is only facilitated, not superseded. To begin with, however, let it be said that grave danger will often be avoided if directly exegetical study is not kept too narrow. To get the real significance of a passage in any book of the Bible we often need to study the book as a whole and as a unit. Doctor Broadus's well-known address on the study of the Bible by books was a valuable contribution to his department, and perhaps the most permanent in value of all his great lifework. Sentences torn at random from their place in the whole web of thought in Job or Ecclesiastes, to choose only striking examples, may be thought to have a meaning quite different from what the author had in mind. But put the thought in the relations in which the author held it, and it gains greatly: exegesis has helped the preacher. For example, "Vanity of vanities, all is vanity" is not the deliberate and reasoned and final conclusion of the author, and it becomes far more significant when it is set in its true relation to "the end of the matter," toward which it is a step.

Often it is sufficient to note the context from which a phrase or sentence is taken, and it is always important that this should be done, in order to avoid mistakes which would sometimes be ludicrous, were it not too serious for jesting. Of late, sermons have been preached in England as well as this country, from the text, "Deep calleth unto deep," the idea evoked being that profound truths make an appeal to profound minds. But the rest of the phrase, "at the noise of thy waterfalls," makes this impossible, as well as the rest of the verse, "All thy waves and thy billows are gone over me." The phrase is a lyric way of setting forth the greatness of the

Psalmist's affliction. The misuse of the text only illustrates the truth of the appeal of the superficial to the superficial. Misuse of another verse of the Psalms would have been prevented by taking heed to the context. "I have a goodly heritage" has lately been made the motto of a widely circulated discussion by a prominent politician of the benefit of a good New England heredity. Perhaps it is too much to expect of a politician that he should read the previous verse, "Jehovah is the portion of mine inheritance." The correct understanding of this passage gives a fine opportunity to the preacher, to set above all present possessions and surroundings and even heredity, however overvalued in this materialistic age, the idea of the supremely important and satisfying relation to God himself. Having him, we have a goodly heritage indeed.

It ought not to be necessary to remark that a broken verse, a half-sentence, may be absolutely misleading. Take, for example, the declaration of Jesus to the Jews, "If any man willeth to do his will, he shall know of the teaching." If we stop there, as usually happens, it really seems to teach what it is constantly brought forward to prove, namely, that consistent progress in Christian knowledge is assured to the one who is devoted to doing God's will. Now whether this is true or not, is no present concern of ours. What is true is that when we add, as we should, the rest of the verse, "whether it is of God, or whether I speak from myself," we find that the promise is only that the soul in sympathy with the will of God will know that the teaching of Jesus was divine in its source, a truth most apposite in the controversy of the day; while the context shows that the common notion of its meaning would have been quite out of place. A similar halving of a larger unit is found in the ordinary treatment of the parable of the Lost Son, where the second half of the parable, the more important half when Jesus spoke it, the half, indeed, for which the whole was spoken, is ignored entirely.

But when the historical approach has been made, and the

relations of the text to the book of which it is a part and to the immediate context have been settled, a text does not always yield its value at once. Some texts may be like a fully ripe peach which drips sweetness at a touch, but others are more like a walnut, the meat of which can be extracted only after toil with a nutcracker to break the resistant shell. But it often happens that the preacher finds the freshest and most nutritious spiritual food by this very toil over the meanings and relations of words. Lately perhaps little advance has been made in reference to the relations of words, although each student must appropriate for himself the well-known facts wrapped up in verbal relations. It has seemed, however, that much had been gained by patient study of the meanings of words. Of course much help will in the end come to exegesis from researches, yet incomplete, into Egyptian papyri, and so far as the results are at command the conscientious exegete will make diligent use of them. These results relate themselves naturally almost wholly to the use of words in New Testament times. It has often been proved that much may be gained from a study of the derivations of words, since their origin often leaves on them an ineffaceable stamp which controls their use. Yet this rule must be applied with care, for there are many exceptions to it in every language. We must be prepared to apply the other rule, which a former teacher used to state thus, "Words travel." It should always be scrupulously borne in mind that the controlling factor in the determination of the meaning of a word is not derivation, but use. For example, it has been almost monotonously dinned in our ears of late that the etymological meaning of the words for sin in both Hebrew and Greek was "missing the mark," and out of the repetition of that fact it is to be feared that a diminished sense and a weakened impression of the real quality has resulted. To start ourselves on a surer road it might be well to ask how often we are ourselves influenced in our use of the words "sin" or "wrong" or "right" by their deri-

vations. The writer has never heard stronger protest against this misleading practise of defining sin as something comparatively trivial than came from an old professor of Greek, who declared that long before the time of the Greek tragedians the word had lost all influence from its derivation and had acquired a profoundly spiritual meaning. As for the New Testament, still later by centuries in the history of the language, we may well submit ourselves to be instructed by the apostle John, not using the erroneous translation of the King James version but rather reading "lawlessness," and dwelling painstakingly on the profound significance of *ἀνομία*. A deal of endeavor has been wasted in trying to connect far-fetched meanings with the words of the definition in Hebrews of the word "faith," some of which found their way even into the margin of the Revised Version. But with care much may be gained both for instruction and for illumination by a study of the peculiarities alike in derivation and in usage of the original words of the holy men of old. There is a deep lesson of Christology, and of comfort as well, to be gained by mastering the real meaning which is hidden by the phrase, "author and perfecter of faith" (strange that the Revised version has kept the misleading "our"). If preachers would once get for themselves the idea which Paul had when he wrote *σῶμα πνευφματικόν*, as is shown by antithetic phrase *σῶμα ψυχικόν*, some loose talk now heard would go unspoken. The same is true as to the use of *καταλλύσσω*, in the reaching of whose meaning parallel instances of use are peculiarly helpful. In the case of *δικαιόω* derivation as well as usage shows that the meaning cannot possibly be "make upright," but must be "regard or treat as upright." The first sermon which the writer based on a word-study grew out of the word "grace," and the people seemed to be interested and helped by the juvenile effort. Every preacher should study carefully the New Testament use of the now popular word "kingdom" (noting its rarity in the Epistles), and if he finds two significations to be possible for it,

" rule " and " realm," then he should do his best to distinguish these two uses alike in his reading and in his speaking. In the last sermon heard by the writer on " Thy kingdom come," the preacher after discussing the phrase in the sense of rule, then turned to say that kingdom also may mean realm, and treated it in that sense for a while, ignoring the principle, which ought to be familiar to all, that not even in punning can a word be used in two different meanings at the same time. The writer once heard a sermon based on Christ's words in the Temple, in which the first half of the sermon was based on the thought " My Father's house," the second on " My Father's business," which latter of course is not Scripture at all. " Fellowship " would be a good word to study, remembering to study the derivation and use of the Greek word, not the English. The revised rendering, " They looked unto him, and were radiant " (instead of " lightened "), gave one preacher a great sermon on " Radiant Christians." The change in translation from " causeth us to triumph " to " leadeth us in triumph," makes possible a dramatic and effective presentation of the Roman triumph and its spiritual parallel.

But time would fail me to tell of " world " and " wrath," or " life " and " death " and " resurrection," or " propitiation " and " forgiveness," of " love " and " hope," and " faith " and " faithful," and all the rest of the words which taken together constitute " acres of diamonds," awaiting and rewarding the search of the diligent. By this search the preacher may verify again the proverb, " The soul of the diligent shall be made fat."

A FREE FAITH

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Inherent in the Christian faith is the highest ideal of human liberty. Christian experience urges for that ideal the most perfect moral and religious sanctions and generates the forces through which that ideal may be realized. A free faith involves practical implications in Christian doctrine, in the church and its ritual, in the relation of Christianity to other forms of belief, and in all social relations. Its chief hindrances are political, economic, and conventional. The Christian spirit seeks a full emancipation of human life.

Paul, born with a despotic temper and trained a Pharisee, experienced a spiritual revolution and acquired from his faith in Christ a new ideal of liberty and a passion for its realization. Under the spell of that passion he wrote to the churches in Galatia a circular letter which became a classic plea for spiritual freedom. In that letter he says,

> So, brothers, we are children not of a slave but one who is free. This is the freedom with which Christ has freed us. So stand firm in it and do not get under a yoke of slavery again![1]

All Christians agree that "without faith it is impossible to please God." Even those who make the greatest account of religious forms find the value of those forms in the fact that they either express faith or contribute in some way to its awakening in the soul. No church proposes to save anybody nor to bring the reign of God into this world by a mere formula without spiritual significance; and nobody knows any way to create spirituality apart from such confidence in things of the spirit as to beget fidelity to them. That is, by all consent, the externals of Christianity, if genuine, express an inner life, and faith is the heart of that inner life.

[1] Galatians 4 : 31 to 5 : 1, Goodspeed's Translation.

But from this point opinions diverge. Is the relation established between the believer mediate or immediate, formal or spiritual, ecclesiastical or personal, traditional or experiential? Without the intervention of any priest, church, or other human agency whatsoever, and without dependence upon any traditional or inherited privilege, may one go to Jesus personally for himself with his own appeal for salvation; or must one in fact present his plea through some visible institution or official personage that has authority to dispense grace in Jesus' name? These alternatives are mutually exclusive. They represent respectively two great systems of historic Christianity, namely, individualism and ecclesiasticism. The divergence between them is so wide and deep that they stand for two opposite types of civilization, the one determined by free personal self-expression, the other established by authoritarian prescription.

The type of faith for which Paul pleads is that in which the relation of the soul to Jesus is immediate, personal, spiritual, and experiential. He holds as an axiom the competency of the human soul to enter into immediate personal union with God. He rejects the thought of any negotiator between the believer and Jesus. He understands the mediatorship even of Jesus to be not that of a negotiator or officiating functionary who monopolizes in his own person all human approach to God, but rather that of a Saviour who escorts us directly to God and effects a personal union of our lives with God in the most perfect spiritual intimacy. He will have nothing to do with official custodians of grace, nor can a free faith ever do so. Reasons for Paul's view are found in both the nature of faith and its effect in the believer.

In the first place, faith in its very nature is a free act of the mind. Voluntariness is one of its essential elements. Compulsion may secure compliance, but it cannot create nor win faith. The human mind is so constituted that its response of faith can be awakened only by its own perception of worth

in its object, and can be exercised only in good-will. When, as in the Christian religion, the object of faith is a person, especially such a transcendently winsome person as Jesus, who seeks and invites my love, faith becomes between us the bond of a mutual relation in which each loves and trusts the other. To permit another than Jesus to assume the function of receiving my faith and responding to it for him, is to transfer my faith from him to the intermediary. That becomes, instead of him, the actual object of my faith and the lord of my life. To mediate faith is to destroy it. If I may not go directly and all the way to God for myself, he cannot be my God; my life is moored or marooned elsewhere.

But my refusal to submit my faith to another's custody or dominion rests upon another reason not less fundamental. Somewhere in religion reside two exalted functions: one priestly, the other kingly; one that of communion with God, the other that of human control, government, and guidance under God and for him. In whom do those functions inhere? Necessarily they belong to the person who has come into immediate fellowship with God, that is, to the believer in him. Into his experience has come a tremendous and revolutionary thing. His discovery of God has constituted him a prophet in his own right. It has created in him both a passionate desire and a sense of responsibility to communicate its values to others. He feels that he must make God mean to others what he means to him, and must order his life among men as God wills. Has he authority to speak with God and to act for God in virtue of his faith in Jesus Christ and without any further sanction? He has. It was precisely to such a one at such a peak of divine discovery that Jesus is reported by the first Evangelist to have said:

> I will give you the keys of the Kingdom of Heaven, and whatever you forbid on earth will be held in heaven to be forbidden, and whatever you permit on earth will be held in heaven to be permitted.[2]

[2] Matthew 16 : 25, Goodspeed's Translation.

Thus any son of God, according to the genuineness and measure of his loyalty as a son of God, has a divine right, based not upon human prescription but upon fundamental realities of life, to say what the preeminent Son of God said of himself, "Full authority in heaven and on the earth has been given to me."[3] But was not this an official and technical grant to Peter as the chief of the apostles? It was not. It was a response to a simple, clear declaration of personal faith in Jesus. It was repeated later to all of the disciples, or to any two of them.[4] After the resurrection of Jesus, he passed the same grant of authority to all of his disciples without distinction.[5] Thus, the believer orders his life under the direct authority of Jesus. On earth he is God's full vicegerent, and there is no higher priest nor kingship in this visible world.

Suppose it to be said that such a grant is a natural right belonging to human personality as such without regard to religious faith; what follows? The soundness of the conclusion for the believer's full and immediate authority to represent Jesus Christ is thereby confirmed by an additional argument. The freedom with which Christ has made us free is not impaired by any discovery that nature has bestowed upon us the capacity and right to be free; it is made therefore more unquestionably valid. If any man, as a man, in virtue of personality, is the repository of supreme authority in all the ordering of his life, how much more clearly such is that one in whom faith in Christ has clarified, intensified, and enriched the values of personality!

On this point Christianity invites comparison with all other religions or denials of religion. It is frankly pragmatic. It is ready to be judged by the way it works. If the Christian faith of the purely individual type herein presented, when faithfully followed out, does not tend, beyond any other belief known to mankind, toward an abounding inner release and a full social

[3] Matthew 28 : 18-20, Goodspeed's Translation.
[4] Matthew 18 : 18, 19.
[5] John 20 : 23.

emancipation of personality, it is ready to give way to any faith that surpasses it in these results. At the same time it invites comparison on the point of social constructiveness. It accepts without reservation the criterion that the true religion is one upon which the best manhood, womanhood, childhood, family, church, community, state, industrial order, international relations, and general culture can be built. That is, it is humanistic, and it is ready to stand or fall by the test of a thoroughgoing humanism.

The revolt of a free faith against authoritative control tends to express itself first of all in the field of religion, resisting the imposition by external authority of any bonds of creed, ritual, or organization.

A creed, considered as an orderly statement of religious opinion, is entirely legitimate and may serve useful purposes. But at best it is an imperfect and tentative expression of a partial understanding of religious truth. All that it can actually express is the limit beyond which those who formulate it have not been able to go in their thinking; it "marks the point where somebody stopped thinking." The only true orthodoxy is a life fashioned by the spirit of Jesus. No person can state in words the way in which he realizes that life in his own experience, and much less can he state it for another. But in life and not in language is the field in which the actuality of religion lies. Consequently, no person or group has a right to prescribe a mandatory rule of faith for another, nor to accept such a rule from another. To do either is to set aside the ascertained mind of Christ for imperfect borrowed opinions. It is a form of disloyalty to Christ. It is blocking with verbal formulas the avenues through which the believer has access to his own original discovery of the mind of his Saviour. It is enslaving the faith of one to the opinion of another.

Ceremonial symbols as well as verbal ones follow the same principle. A sacramental system used for the purpose of conveying grace is futile in effect and fatal to faith. It implies

that Christ either cannot or will not receive the believer and respond to him immediately and graciously; thus it finds the saving act not in faith but in a rite. It is a reversion from the spiritual to the ecclesiastical system, with all of its logical consequences. Baptism and the Lord's Supper, for example, are not sacraments and means of grace in any mediatorial sense; they are signals of a faith that has already issued in the experience of salvation. They are the receiver's voluntary expression of the spiritual union with God already consummated in him through his personal faith in Christ. When they are conceived as saving sacraments administered by some specially authorized agent whose official ministry is necessary to give them saving virtue, they place the faith and life of the receiver under subjection to the authority of the administrator. To this no person whose soul has experienced the emancipation that comes through direct personal dealing with Christ can ever consent. But where consent is not freely given, may it be forced by the pressure of authority in any form, whether of the Church, the State, the parent, or any other agency? If so, by what warrant? Certainly not by any word that Jesus ever spoke or that his spirit ever prompted. The same principle applies to children as to adults. To impose any religious rite upon their helplessness without knowledge, faith, or consent on their part, is religious compulsion in its gravest form. It violates the inner sanctity of their souls. It sends them through life bound by vows they never took. The place of immediate lordship over their conscience which belongs to God alone has been permanently usurped by parental or clerical preemption. Thus, in general, rites used otherwise than as the participant's own voluntary signal of his antecedent salvation through faith become instruments of spiritual bondage.

The same voluntary principle holds in the fellowship of the church. Since all believers in Christ have full and equal individual authority to act for him, that fact must determine

the constitution of the church. Any two or more believers in Christ, acting in their own original right, may constitute themselves a church subject to his will and guided by his spirit and teaching, and when so constituted, they have all of the authority that any church can have. Its charter, clear and irrevocable, runs:

> If even two of you here on earth agree about what they shall pray for, it will be given them by my Father in heaven. For wherever two or three are gathered as my followers, I am there among them.[6]

It follows that no valid center of ecclesiastical authority can be created in or over any group of believers except that of their united consent. Government by any sort of compulsion is alien to the church's very life. Even democracy, except so far as its method may be used in arriving at a collective judgment, is inadmissible. The church in its true character presents the phenomenon of a society having no control except that which resides in the religious consciousness of its individual members. It risks its life on the social competency of believers in Christ, and would sooner die than invade the equal religious liberty and authority of the least of them. It is a sublime venture in anarchy on the basis of personal loyalty to Christ. It rejects the classification of clergy and laity. It recognizes no holy orders. Beyond that simple act by which any such group of believers in its own way designates certain persons to perform certain duties, it knows no ordination. Its whole ministry is a lay ministry. All of its members, by virtue of their priesthood and kingship in Christ, are alike ministers of the gospel, and their ministry includes all of the proper activities of the Christian life.

The same principle ought to help us in the controversy about the authority of the Bible. Nothing can have more authority than the facts have when they are clearly understood, and nobody can understand the facts for another. Who wrote the

[6] Matthew 18 : 19, 20, Goodspeed's Translation.

various parts of the Bible, when they were written, how they are to be understood, how far they are true, whether they are inspired of God and if so how and how far, whether they constitute a closed canon and a completed revelation from God, what light is thrown upon them by the discoveries of modern science, are all open questions to be investigated and decided by every inquirer for himself. No person can decide them for another. Investigation of religious documents must be as free as faith, or faith itself cannot be free. One may be more competent than another to pursue such investigation, but the least competent must be as free within his range as the most competent is. What he knows he knows; let him rejoice in the light and liberty of it. One may teach another and so help to a larger understanding of the Bible; but no man nor group of men may prescribe what another must believe or think about the Bible. Risks of error in such liberty are clearly apparent, but they are incidental to the very adventure of responsible living, and they are far less dangerous than the risks of a dictated opinion. Any faith that is endangered by such liberty is precarious and inherently defective; it is a disease requiring a regimen of spiritual sanitation. Any fellowship that cannot endure such liberty is sectarian rather than spiritual. The only orthodoxy concerning the Bible is a conscientious effort to understand it. Christ is on its very surface for the simplest to see, and the believer who is willing to walk in the light of Christ that shines there, is in the way of finding out everything else he needs to know about the Bible. Let him be free from authoritarian impertinence.

Cooperation among groups in prosecuting enterprises too large for them to undertake singly is based on the same principle of voluntary fellowship. It constitutes no overlordship. No law or edict issued in its name can bind any of its constituent groups. Any attempt of any denominational or cooperative organization to impose its authority upon any of the groups or individuals composing it, except to direct those who volun-

tarily serve as its agents, should be met by instant revolt in the interest of a free faith and of a spiritual church. The validity and utility of general cooperation are not denied; on the contrary they are affirmed; but the fellowship of free good-will among equals on the basis of their common faith in Christ, if loyally maintained, will secure a wider and finer cooperation than any that has yet appeared in the field of religion. When both association and dissociation in religious faith and work are recognized as of right purely voluntary acts among equals, we shall have gone a long way toward the achievement of general Christian unity.

The communication from man to man of personal insights and enthusiasm is the elementary prophetic function through which enlightment and emancipation come to the human race. Any restraint upon self-expression except those of common sense, good order and decency, and these only when imposed equally upon all persons, groups, and faiths, hinders the development of the religious life of the community, engenders misunderstanding, suspicion, and discontent, and is intolerable to the spirit of primitive and genuine Christianity. The hope of civilization lies in keeping the currents of intercommunication free. Freedom of speech and of the press is not a mere device of political convenience; it is a fundamental condition for the full release of the religious spirit in its highest social values. For the human mind is not able to set up thought-tight bulkheads between its thinking on religious subjects and that on other subjects. It easily finds religious values in its thought on any subject. Hence, to make any faith free all faith on all subjects must be equally so. Recent legislation in the United States nullifying constitutional guaranties of freedom in expression and association is objectionable not mainly because some hundreds of people have suffered unjustly from it, but because it has marked an apostasy in the nation's inmost soul, has arrested the progress of American liberty and has deliberately thrown aside the finest gains of modern civilization.

Whenever any nation places itself in such a false position that it must standardize opinion by law upon any subject, that it cannot endure a free national self-criticism, that it must forcibly prevent its people from expressing to one another their either sober or passionate sincerities, that it must condone the breaking up of peaceable assemblies by brutal and unauthorized raids of either mobs or ignorant police, it is inviting future and certain catastrophe.[7] The prophet will never submit his message to political censorship. The impelling voice of divine conviction in him will be louder than the forbidding edict of the state, Jeremiah's classic defiance to the united but erroneous voice of prophets, priests, princes, and people will serve all of his class for all time.[8] The church, as long as she maintains her true character of a voluntary fellowship, not only is incapable of assuming political power or of exerting any form of compulsory pressure upon any person in any matter, but has no higher function than to set the currents of a free faith flowing through the world, and in the spirit of all the prophets, she challenges with the authority of Jehovah any earthly power that would impede their flow.

A free faith is social in the highest degree. It is the very essence of the social spirit. Good-will is its inseparable accompaniment. It carries the whole purpose of life outside of self and centers it upon others for their good. No man can believe in God without loving him. No man can believe in God without believing in the worth of human personality. No man can love God without loving his brother. No man can have fellowship with Christ without experiencing the release of a flood of social impulses in his soul. The spirit of Christ in his follower gives birth to a whole series of high ideals for the family, the church, business, industry, government, education, recreation, and all other normal expressions and institutions of society, and inspires a passionate devotion to those ideals.

[7] For information on this point, write to the Federal Council of Churches, 105 East Twenty-second Street, New York City.

[8] Read Jeremiah 26 : 10-15.

Thus religion is fundamental to the social order. But a free faith seeks its own social norm. It conceives society not as a mere collection of individuals held together by compulsion, but as a brotherhood whose bond is good-will. It cares more for the spirit than for the form of the social body, believes that the firmest social control is largely voluntary, and seeks to build civilization on the principle of service to the common good.

Christianity recognizes compulsion as a necessary element in the discipline of an imperfectly socialized community. In the present state of civilization which, in the relations of the family, the state, industry, and the schools does not yield to the spiritual dominion of Christ, the necessity is clear for placing sufficient authority and power in the hands of the most capable to protect society from the folly of the unfit. But Christianity demands even in these relations the utmost approximation to the social mold of a spiritual freedom. It seeks to create in the people in the largest practicable measure a capacity for self-control without external compulsion. To this end it relies upon the discipline of a large and equal liberty. It demands for all people equal opportunity to strive for and to achieve the perfection and expression of social competency. It seeks to promote every practical advance in democracy, cooperation and self-direction, political, industrial, and cultural. For the world as a whole it sets up the goal of a world-wide union of free peoples, in a possibly wide variety of autonomous groups freely formed, but all cooperating for the common good. It may accept imperialism, capitalism, or nationalism as a temporary necessity of the times, but its full sanction waits for the coming of the fraternal commonwealth. Thus the consistent Christian seeks at any particular juncture that social adjustment which will best serve the ends of a free spiritual brotherhood. Against immoral and antisocial license he stands for effective government. In opposition to the despotism of a privileged class he is a democrat. Toward a predatory economic order his attitude is that of a socialist. Where the

tyranny of majorities invades the right of the individual, desecrates the sacred precints of personality, and makes fellowship in telling and believing the truth a crime, he challenges the right of government itself, no matter how strongly intrenched in laws made to serve base ends.

More disastrous than political persecution in its effect upon the freedom of faith and teaching is the restraining power of economic dependence and of public opinion. To live of the gospel which one preaches is consistent with both right and liberty; but is it ever legitimate to preach the gospel in order to get a living? Under circumstances in which the loss of one's position means unemployment, poverty, and the loss of social standing, a free ministry is impossible except in the case of souls either so heroic or so rash as to defy consequences. Those who support the church or the school dictate its teaching. They ought to do so, for the enterprise belongs to them, and they are morally responsible for it. So far as the preacher or teacher cannot conscientiously teach what those who pay his salary believe, he would seem to have no moral claim on them for support. But so far as he has insights into truth which they have not, but which the world ought to have, his right to communicate it is as high and imperious as theirs. At this point reasonable men can find a large margin of accommodation. But not all men are reasonable; and cases frequently arise in which the ultimate limit of accommodation is reached. What then shall the preacher or teacher do? It is easy to say the morally obvious thing: Let him stick to his principles and quit his job. But if he has a family depending upon him for a living, and no other opening for employment is presented to him, he is under a terrific pressure to trim his principles to fit his job. The difficulty is increased when one is subject to a denominational organization having active official supervision, administering large funds and able to muster to its support a strong public sentiment. Of the loyalties and enthusiasms of two hundred thousand American clergymen

and religious teachers, how much is due to a direct fellowship with Christ and how much to some form of denominational pressure? How far are they impelled by the passion of a holy, prophetic, world-challenging vision of God's truth; how far by considerations of salary, standing, and career? No man knows; but while according full and deserved moral credit to the clergy, the question is legitimate and necessary; and it is better for us to judge ourselves than to wait for others to judge us. Even where the sincerity of the minister's denominational loyalty is beyond question, dare he permit himself to forget the effect which the matter and method of his ministry will have upon his denominational standing, his opportunity for employment, and his salary? Dare he expose himself and those he loves to the official or the popular taboo? Does he never in the whole range of his soul's experience make any discovery of God that raises such questions? If not he is missing something rich. Under such general economic or social pressure, many an honest man or woman with high ideals and an experience of spiritual realities carries a hot heart behind restrained lips, and people listen for a prophetic note that is not sounded.

No easy cure-all is available for these evils. They are incidental to an imperfectly developed society. They are inherent in the present stage of the struggle for existence. To free one, we must free all. Prophet, priest, prince, and people are all bound together in the same chains of custom, social expediency, and economic necessity. As long as artists, teachers, and preachers alike must depend upon their art for a living, as long as one of them is driven to practise his art by economic considerations, must subject it to the whim or interest of politicians, must subordinate what is true to what will please, must ask permission of either Church or State to tell his faith, or is impelled to pursue it from any motive other than a sense of its value, so long will a free faith find itself more or less balked in its development and testimony; so long will religion

be partly a living, partly a time-serving expedient, partly a crucifixion, and on the whole, something less than a life. But if the ideal of a free faith freely communicated be passionately cherished and striven for, the very discipline of the struggle to realize it strengthens the soul of liberty and hastens the process of creating a free civilization.

Doubtless it is well that freedom of mind with its corollaries of free self-expression and free association should be placed at the summit of spiritual and social achievement where nothing less than sheer nobility of life can reach it. Those are freest who are nearest God.

Only those can be free who love liberty better than life. Far in the east shines on the firmament a radiant spot, millenniums old, over the place where once a believer in God, in order to have room for the testimony of his faith, "went out, not knowing whither he went." [9] Near the same place rises skyward another field of glory from a hilltop where generations later, another more illustrious descendant of that pioneer found on a cross a way to give full and free expression to his message from God for men. Over the eastern shore of our own land a third lustrous area marks the place where sixteen centuries later, a man of like spirit, driven from his own people into exile for his championship of liberty, wandered forth into winter and night, amongst wild beasts and savages, to found in the wilderness the first free state in the world.[10] These are not solitary lights. They merely mark the way of a numerous company of kindred spirits marking in almost unbroken succession through the long centuries, trailing glory across the night.

[9] Abraham (Hebrews 11 : 8).

[10] Roger Williams.

PRESIDENT HENRY G. WESTON

Professor BARNARD C. TAYLOR
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It is commonly claimed, and with justice, that the best history of any era can be written only after several years have elapsed, and the truest biography only by one not too closely related to the subject of it. My respect, admiration, and love for Doctor Weston make it impossible for me to feel very far removed from him, even after all these years have passed. It is hoped, however, that what is here written will not therefore be unjust, though it will undoubtedly be inadequate.

This article is not intended to be a biography of Doctor Weston, but to give some account of what he did in the years he devoted to the building of Crozer Seminary. As the writer entered the Seminary only six years after its beginning, he was brought into contact with the conditions that prevailed from the first, and hopes he will be able therefore to show to some degree what was achieved by Doctor Weston from those first years.

Besides his work in the Seminary, Doctor Weston was very prominent and active in the important affairs of his own denomination generally, and was often called upon to render conspicuous service in other denominations as well. He was vitally interested in all that concerned the kingdom of Christ, and formed lasting friendships with the leading men of all religious classes who had like interest in the progress of Christianity.

When Doctor Weston was asked to become president of Crozer Theological Seminary he had before him an opportunity to do a work for which there was as yet no material on hand. There was one building and a small faculty. There was nothing more—no students, no history. He was not

hampered by the necessity of carrying out the policies of predecessors, or of modifying their work. He had no predecessors. The Seminary was to be initiated. He was to determine its scope and methods of activities; its essential character and the general direction of its lines of influence. Crozer was to be the workmanship of Doctor Weston for decades, at least, and the edifice he had to build was not to be temporary, but enduring.

There is no reason to doubt that Doctor Weston from the beginning largely determined who should be selected for members of the Faculty, men who would aid him in achieving the ideals he had in mind and those policies that should determine the character of the Seminary. They were to be men who would gladly follow in the path in which he led. It is not purposed here to write of these particularly, but it can be said of them as a whole, that they did not fail the President. On many occasions he gave generous but just praise to those who were thus associated with him, and freely attributed to them much of the merit coming from the success won by Crozer. He said the Faculty always stood by him. But as was affirmed on the occasion of the thirtieth anniversary of his presidency, the members of the Faculty stood by him because Doctor Weston had judgment enough to choose men who would have sense enough to stand by him. Whether this may be taken as a fair illustration of his judgment or not, it is a fact that the men who aided in making decisions about the Seminary's course recognized Doctor Weston's judgment as most remarkably sound. These Faculty decisions on any important matters were always adopted with unanimity, and this because the rest admitted his judgment to be preeminently correct. If on some occasion some member of the Faculty expressed decided opposition to what was proposed for action, such action would be definitely laid aside, or at least postponed. Of course there were many matters that belonged to the prerogatives of the President alone, and like all great men having large responsi-

bilities, and being conscious of their own obligation and ability to meet them, he would proceed to act in such cases without seeking the advice of others. Nor could the charge of arbitrariness be fairly urged against him. Had he shared the responsibility and joined the opinions of others with his own, however competent the others might have been, and however good their opinions, there might have resulted the hindering or prevention of a desired action. Seldom, if ever, did the result of Doctor Weston's individual course in such instances prove his judgment wrong.

The ideal goal sought for Crozer was a seminary where young men could be prepared for the gospel ministry, just this, nothing less, nothing more. Those who should seek the Seminary's formative help were to be specially instructed in the Bible, its contents, and the best interpretation of its contents. Thus the greater part of the course of studies was restricted to Bible study: what it contained; how its parts were mutually related, and how it should be presented to a preacher's audience. Fittingly what others in past generations have said about it, whether true or false, and what their course had been as a result of their beliefs, whether true or false, that is, Church History, was not overlooked. Many times in public addresses Doctor Weston emphasized the fact that Crozer stood for the Bible. This was what the men who came to study were to take away with them as their equipment for their pastoral work. Obviously they were not all equally well equipped, but each as his individual capacities allowed. The storms of conflicting opinions about the character of the Bible that have been raging in the world in these more recent years were then hardly expected in those early years. But any who knew Doctor Weston cannot believe that he would have yielded his firm conviction that the Bible was God's word, however strong the storms might become. He had such an extensive and exact knowledge of its contents, and had such an experience of the preciousness of its truths which ruled in his own life,

that no claim could have torn from him what had become so deeply rooted in his very being.

It is not intended by what has been said here to express an adverse judgment upon those courses that have been adopted at the Seminary to fit men for fields of usefulness outside of the pulpit proper. The times may well demand a wider preparation for the more numerous opportunities for Christian work that are now offered. But if the scope of the work of the early graduates was narrower than now, at least the demands for efficiency were not then less imperative, and the men did not lose in power by concentrating their efforts.

While the courses of study at Crozer were intended especially for men who were college graduates, it was determined by Doctor Weston from the first that there should be admitted to the advantages of the Seminary any others who gave reasonable promise of being capable of benefiting from what was offered them. This made it necessary to provide two courses of study in the departments of Exegesis: one for those who could study the Bible in the original Greek, and the other for those who could use the English only. In all other departments the Greek men and the " English " men met in the same classes. This policy was criticized by some who were familiar with the courses provided in our other seminaries, as they said it amounted practically to having two seminaries in the one building, and that it would necessitate having two sets of teachers for the two departments, as no man could teach equally well the two sets of students. And besides, where the college men and the " English " men united in the same class, the former would be held back from doing the best possible work by the others who would naturally be slower. But the results proved the policy to be satisfactory to both teachers and students. As a fact the men at the head of the departments of Exegesis did teach both divisions equally well. At least, the one who had charge of the Old Testament department, while finding great delight in the teaching of the Hebrew found

even greater delight in teaching the Old Testament History and Exegesis in the English. Doctor Pepper evidently did not find the English men hindering the rest, in Systematic Theology. Later Doctor Johnson arranged two courses in this same work, a longer and a shorter course, the former adapted for those who showed greater ability to do the more exacting work. But the men were not divided according to their previous school careers. In many cases it was found that men from the " English " division were capable of doing the more exacting work of the longer course, and some college graduates were required to take the short course. It is no disparagement of the Crozer Alumni who were college graduates to say that among the graduates of the " English " course there have been very many who have proved to be equally masterful in the ministry. It is not at all probable that Doctor Weston had any special partiality for either one of these two classes of students, but it was well known that he always had pleasure in having the " English men " in his classroom. He seemed to find them as responsive to his teaching, and as capable of being benefited by it as the others. It was by no means true that Crozer lowered the high standard of scholarship by admitting men who were not college trained. The ideals held before the students were always of the highest type, and all alike were spurred on toward what was most requisite for an intellectual leader of the people.

The writer of this was ridiculed by some of his college classmates because he decided to go to Crozer instead of going with a half dozen of them to an older seminary. Their idea then was that Crozer did not rank with the other seminaries in scholarship. But that idea held fifty years ago has been set aside by the reputation that Crozer has won through the unexcelled men she has sent out into the ministry, year after year.

The wide-spread fame of Doctor Weston, and the reputation that Crozer quickly gained attracted students from out-

side of what might be supposed the Seminary's proper territory. There were in fact no geographical limits separating our seminaries. Men came from the Eastern, Southern, and Western States and furnished elements that uniting helped Crozer take on its special characteristics. There were benefits gained by the men from each section of country by coming into contact with those from other parts. They lost any prejudices they may have had, and came to appreciate mutually their good qualities.

Men who applied for admission to the Seminary were not tested for their intellectual attainments, though the importance of these were never depreciated, but for their religious experience and the strong conviction that they should enter the ministry. After admission to Crozer the students were expected to maintain that standard of conduct which should characterize one placed in the preeminent position of teacher and example as pastor of a church. If by any chance a man failed to live up to the Seminary's ideals in this respect, Doctor Weston did not hesitate to suggest to such a one that he should discontinue his relations to the Seminary. It is not improbable that mistakes were made in some cases in admitting applicants, as the President and members of the Faculty had to rely upon the credentials brought from the churches, either licenses, or a certificate stating that the church of which the man was a member approved of his studying for the ministry. It would seem sometimes that the good-will of the church exceeded good judgment. The Faculty did not deem it just to go contrary to the opinion of the several churches in this matter. Without much doubt there were some who went through the Seminary courses of study, and then went out to take charge of churches, whose ministerial ability did not add to the reputation of their Seminary. But when criticisms were given against sending out such men, Doctor Weston would say: "I am like Aaron. The people brought me their gold, and I cast it into the fire, and there came out this calf."

But these calves were few, just enough to make them the more conspicuous.

The character of the work done by Doctor Weston as teacher well illustrated his idea of what the Seminary should be. His department was entitled "Homiletics and Pastoral Theology." The latter part of the work covered the entire field of church polity and pastoral activity. He had himself been so preeminently successful as preacher and pastor in both country and city churches that he was specially fitted to teach the most effective styles of preaching and the wisest methods of managing churches. Of all the courses in the Seminary curriculum no others were so eagerly looked forward to, nor so zealously pursued as those under Doctor Weston. His instruction in Homiletics was simple and thorough, and furnished all that a student needed to become a successful preacher, except the innate ability to appropriate to himself what was taught. Besides the lectures given and the discussions in the classroom, each student was required to write sermons and preach them before his classmates and his teacher, knowing that after the other members of the class had expressed what criticisms they could think of, there would follow the helpful comments of the President himself. And these comments were helpful, though at times they may have seemed severe to the young preacher, and may have led him to lower his estimate of what he had produced. On one occasion when a student thought Doctor Weston's criticism somewhat too strong, he said, "Doctor, remember this is my first sermon." "Yes," replied the President, "and this is my first criticism." When one of the students was told by Doctor Weston that the sermon he had just preached was worthy of any man who had been thirty years in the ministry, his pride did not last after the other members of the class found the sermon word for word in a volume in the library, and told him of it. Without much doubt Doctor Weston knew who the original author was. Because of this practise at preaching and criticizing

sermons it was hard for a senior to listen to a sermon anywhere without imagining a lead pencil in his hand. Yet without question such work was beneficial.

Doctor Weston's instruction was greatly enriched and made memorable by his great fund of illustrations and apt anecdotes drawn from his wide experience in his own former work, and from his extensive acquaintance with so many other preachers. He knew why some men had been successful as extemporaneous preachers; why some had grown increasingly powerful in their sermonic work; why others had ceased to grow, except in age; why it was well for a preacher to know when his sermon was really ended, and why mere imitation would hardly prove successful. He said: "Some preachers are like the Mississippi River, the mouth bigger than the head. Some are like bumblebees, biggest when first born." Some in preaching reminding him of a spaniel dog he once had, that started to lie down on the mat, then turned round and round, and finally lay down where he first started. But not all of the illustrations were of this character; these were intended as beacon-lights to keep the young preacher away from dangerous rocks.

Without much doubt the students received most valuable and permanent help from the instruction and advice given in the Pastoral Theology course. They learned here the fundamental principles according to which the New Testament churches were formed; the meaning and proper administration of the ordinances; the character and mutual relations of the different offices in a Baptist church, and the relation of a pastor to the pastors of other churches. As Doctor Weston had had such an extensive and varied experience himself in his different pastorates, from the early frontier, pioneer church in Illinois to the strong and exacting church in New York City, there was scarcely any situation likely to arise in the experience of any of his students that he himself had not gone through, no problems different from those he had solved. So

that his advice furnished an invaluable source of help to which the men in their later pastorates could turn with the assurance that they had not met with new problems and unheard-of dilemmas.

Besides this general advice and counsel that Doctor Weston gave in the classroom, there were innumerable instances when the men were counseled individually and advised in matters that concerned them each, whether connected with the work of the Seminary, or of more private and personal interest. The men learned that the President was ready to give help to each as he needed in any matters that perplexed. And they continued to seek and receive such advice and wise counsel after they had gone out into their separate pastorates, sometimes for years after. Advice would be sought in some pastoral problem that did not seem soluble by the instruction of the classroom, probably because the instruction had not been fully grasped, or not firmly held. When the men were contemplating a change of pastorates they would be most eager to get Doctor Weston's views in the matter.

In addition to the work of his own department proper Doctor Weston gave some courses in New Testament interpretation, especially the meaning and mutual relations of the Gospels, and the dominant ideas of the Epistles, using the English as the text-book, though with frequent helpful references to the original Greek. His familiarity with the contents of the New Testament was unexcelled. He told his students that for a great many years he had been reading the New Testament through once every month. For this purpose he divided the whole into thirty equal parts, reading one part each day. This of course was but one of his methods of study. Many of the students followed his example, and divided their Testaments in like manner. How long they continued this daily reading is nowhere recorded. The fresh views of Biblical truth thus got from Doctor Weston's deep and rich knowledge were exceedingly suggestive and helpful.

If any others claimed to speak with authority, and disputed the interpretation given by him concerning any part of the New Testament, they could at least be sure that none knew better than he what was really there. This work in Bible instruction was not intended to encroach upon the regular department of New Testament Interpretation, but it did supplement and enrich it. All the ore of New Testament truth could not be exhausted by two men mining it.

When the custom was adopted of having chapel services after the close of the day's classroom work, the members of the Faculty took turns in conducting these services, and while all of them at times would stop to give comments on the portion of Scriptures read, Doctor Weston did this most frequently, and such comments added much to the value of what was got at Crozer. His chapel talks at these times grew out of his rich knowledge of the Bible and his rich experience in religious life. Had these talks been preserved in permanent form they would have been cherished with great appreciation by the students.

Doctor Weston had a remarkably wide acquaintance with the leading men of other denominations as well as those of his own, and many of these were asked to give to the students either the results of their rich experiences, or to discuss topics of special interest to men engaged in theological study. In this way the students got most valuable help at the very outset of their ministry which they could not otherwise have got except through contending for years with obstacles and vexing problems in their own work. No doubt all of these addresses were remembered by most of the students who heard them, but their value may be better understood when such men as the following are named as among those who willingly gave this enriching service: Doctors Armitage, William R. Williams, P. S. Henson, E. L. Magoon, Wayland Hoyt, George Dana Boardman, and many more, worthy of like mention in our own and other denominations.

As a preacher Doctor Weston illustrated in his sermons the principles he taught in the classroom. His homiletical ideas were not merely theoretical, worked out in his study, but derived from what he had practised in the pastorate during his long career, and from what he had observed in the methods adopted by the best preachers of all times. He had learned how to present the truths of the Bible in the most effective way to the consciences and hearts of men by his own preaching, and he drew what was best from the best of others to give to the men who were themselves to become preachers. Good preachers are not altogether made, but are in part born, yet the part born can be made more efficient under the molding hand of a wise master in the work.

The relation that existed between the President of the Seminary and the Board of Trustees is worthy of note. It was Doctor Weston's idea from the first, based upon his sound judgment, that the educational part of the Seminary—the conditions of admission, the courses of study, and any matters of discipline—should be left wholly in the hands of the President and the Faculty, while all the financial affairs should be entirely under the control of the Trustees. This continued to be fully satisfactory to both parties. The mutual esteem and appreciation of Doctor Weston and Mr. Samuel A. Crozer, President of the Board, was peculiarly admirable. During the many years that these two preeminent men were working to advance the interests of Crozer the bonds between them grew increasingly strong, and each came to rely more and more upon the other for the help requisite for the greatest achievements. This was so true of Mr. Crozer that he expressed the wish toward the close of the career of both, that he might not long outlive Doctor Weston.

It would be difficult to exaggerate the high esteem in which Doctor Weston was held by all who knew him, as a man, aside from the work he did. He stood preeminent among the great men of his day. He was respected, honored, loved,

looked to as a wise counselor and a generous friend. He kept himself remarkably well read in worth-while religious publications. He was unusually keen in his judgment of men and their activities. Some to express their admiration for him called him the Grand Old Man. He was a great man. In the mind of the writer he stands head and shoulders above the great men who stand around him.

CHRISTIANITY'S DEBT TO TORAH

MORTON SCOTT ENSLIN
Crozer Theological Seminary

Upon reading such passages as Philippians 3 : 4-12, where Paul seems unequivocally to break with Judaism and to reckon as loss, and even refuse, all that he had previously considered of the greatest value, there is a tendency to conclude that Paul sloughed off Judaism when he became a Christian; that at his conversion his eyes were opened to the inadequacy—not to say innate hostility—of the old system; and that accordingly, we can with perfect safety neglect his Jewish heritage as a factor in considering his more mature life and thought. Nor is this confined to judgments as respects Paul. The antagonisms between the Jewish leaders and Jesus which are reflected in the Gospels, together with his scathing rebukes have produced in the minds of many Christians a conception of Judaism as unhistoric as it is unsympathetic and cruel. Indeed, it often comes as a surprise to discover that there existed alongside fanaticism and intolerance—unfortunately never completely dissociated from any religious order—a noble piety and simple trust, and to reflect that it has given to the world its greatest, its sublimest, Figure.

The important clue to be kept in mind in trying to appreciate Judaism is that for the Jew morals and religion were one: "Ethics is the soul of Jewish religion." God was the center of the Jew's life and thought, God had revealed a religion given through the fathers and Moses to Israel, which was eventually to become the universal religion. He had revealed his whole will; everything that men were to do he had been pleased to reveal to them. Moral conduct, the way in which worship was to be conducted, how man should feel toward him, even man's attitude of mind and will—all these things

God had revealed. This was God's great gift to man. The Jew called it *Torah.*

The result was that the Jew strove with all his might to learn God's will—which was his for the learning—and to do it. Law-keeping became synonymous with morality and religion. And he did it with no ulterior motive. He did it because he loved God and desired to do his will. Had he been asked why he did it, he might have answered that the fulfilment of God's long-deferred promises of a golden age was dependent upon the conformity of his people as a whole to his will, as he had revealed it and as they knew it. But that would have been to some extent an explanation, not a reason. The Jew did what was right because it was right and he desired to do it. His whole nature urged it. God's will had become his will.

To think that he kept the Torah in order to save his soul, to avoid divine retribution in this life and to enjoy a place in the world to come, is to approach the matter from the wrong end. The individual Israelite had no particular anxiety regarding the future, for all Israelites would eventually have a place in the world to come. The three or four cases in the Talmudic literature of godly rabbis being apprehensive at the approach of death are not representative of Judaism. They are conspicuous by their fewness, and occur only in the case of the ultra-pious, who are always most alarmed regarding their shortcomings. Accordingly we can practically neglect the hope of eternal salvation as a motive for a normal Jew of this period toward keeping of Torah. The true motive was quite the reverse, viz., loyalty to the religion God had graciously revealed; for this very religion was the supreme blessing in life.

Accordingly, keeping of Torah was no hardship. We are wont to be overinfluenced by the fact of Jesus' condemnation of certain Pharisees who laid emphasis on the letter rather than the spirit, and by the seventh chapter of Romans. It is

extremely doubtful whether any Jew, left to himself, felt the law as a grievous burden. Historians like Schürer have tended to strengthen this misconception, both because of an unconscious belief in the superiority of Christianity over Judaism, and also—I fear—because of unimaginative honesty. With entirely different heritage and surroundings the keeping of Torah would have been to them indescribably dull; hence they conclude it must have been so for the Jews. It is not too much to say that with all probability there were many Jews at the dawn of our era who could have said with perfect truthfulness, "Oh, how I love thy law!" or again, of the righteous man, "His delight is in the law of the Lord, and on his law doth he meditate day and night." "The law of thy mouth is better unto me than thousands of gold and silver." "My soul breaketh for the longing that it hath unto thine ordinances at all times." "And I shall wait at liberty, for I have sought thy precepts," a sentiment echoed by R. Nechonyiah b. ha Kanah (c. A. D. 80), "Whoso receiveth upon him the yoke of Torah, they remove from him the yoke of royalty and the yoke of worldly care"; and again R. Jehoshua b. Levi (c. A. D. 240), "Thou wilt find no freeman but him who is occupied in learning of Torah." "The son who serves his father serves him with joy, saying, 'Even if I do not entirely succeed (in carrying out his commandments), yet, as a loving father, he will not be angry with me'; while the Gentile slave is always afraid lest he may commit some fault, and therefore serves God in a condition of anxiety and confusion."

No true Jew ever expected to obtain salvation by perfect law-observance. He knew that was impossible. But he strove as nearly as possible to accomplish God's will. Repentance and turning back to God with resultant forgiveness was essential. And here we need observe an instance of the high moral standard of Jewish ethics. Retribution must be made before God would forgive. When Jesus demands that

reconciliation precede the seeking of God's good-will,[1] he is speaking as would a Jew. It has seemed wise, even at the expense of some space, to emphasize this matter which is often obscured. Much that is said in criticism of Judaism may be true, but the artificial explanations of the Jew's strict keeping of Torah are false, and arise in no small measure from reading our conception of law, viz., a product of legislators' ingenuity—often unjust—back into the term Torah; a view which would have scandalized any Jew, to whom Torah was religion, the perfect and just expression of God's holy will.

Torah had been revealed by God, as we have seen, but also Torah revealed God, and the true Jew sought as the *summum bonum* of life to be as near like God as possible; and, since every man was created in the image of God, this was possible and obligatory. "Be ye holy, for I the Lord your God am holy" was of primary importance to the Jew, and stood at the center of Jewish ethics. Whatever the initial meaning of קָדוֹשׁ had been, it had come to possess a moral content very different from the Greek ἅγιος. God demanded a high morality from Israel as being in keeping with his own nature. It is to be observed here that even from the most primitive times we have absolutely no hint of a scandalous story regarding Yahweh. The intrigues and immoralities of the Greek and Roman and Babylonian pantheons are entirely absent here. The importance of this point can not be too strongly emphasized. The Jewish abhorrence of sexual impurity had from the beginning the sanction of their God.

The confidence that Israel was Yahweh's peculiar people colored the whole of Hebrew life, and effectually prevented a separation of morality and religion. Sin for the Jew was not a case "of missing the mark" nor an error of judgment, but rebellion against God. This self-consciousness greatly tended to emphasize the social virtues. The Jews were ever conscious of their separateness. A more universal note might

[1] Matt. 5 : 23f.

come, as in the later prophets and the wisdom literature; nevertheless it never obscured the line of demarcation from others. Israel was different; the Hebrew bore in his body the distinguishing mark. The result was unity and strength. Since as a people he stood apart from the rest of the world, he must of necessity be more closely joined to his fellows. A great emphasis was put on keeping the individual fit. One of Hillel's famous "three words" was, "If I am not for myself, who will be for me?" but the second was, "But if I am for myself alone, what am I?" Self-preservation, improvement, perfection were duties of every man; while the body was the temple of God in which the divine spirit was enshrined. Neglect of it was sinful.

> See what care is bestowed upon the statue of the emperor to keep it clean and bright; ought we not likewise keep God's image, our body, clean and free from every blemish?

Only by first ennobling self could one contribute to the elevation of the world about him. Thus the individual, by making himself better, helped the whole.

As I have suggested, the ideal for the Jew was to make himself as near like God as possible. He was to walk in all his (God's) ways. He was to be kind to the stranger, the widow, and the orphan and relieve their necessity, for God loved them and granted them food and clothing. There was one law for both native and stranger. Thus an emphasis was laid on the social virtues. As early at any rate as Hillel, the golden rule in its negative form was known; for Hillel, telling the proselyte what he should do, said: "What is hateful to thee, do thou not unto thy fellow man; this is the law and all the rest is merely commentary."

Honesty and truthfulness were enjoined; falsehood, deceit, and the shedding of blood were abhorrent. Slavery was recognized and accepted, but even here kindness was enjoined, and though actually the release prescribed for the seventh

year was probably never fulfilled, it at least stood as a protest and an appeal.

And then preeminently God was a God of justice. "The first question a man is asked at the Last Judgment is whether he has dealt justly with his neighbor." God is not one who shows favoritism or partiality and never accepts a bribe; neither must his people. And in the passage from the Old Testament which describes the ideal man, the flower of human achievement, emphasis is laid on exactly these virtues:

> He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from taking a bribe, that stoppeth his ears from hearing of blood, and shutteth his eyes from looking upon evil: he shall dwell on high;

while truth, justice, mercy, freedom from slander, and purity of heart are the praiseworthy virtues of Psalm 15 and Psalm 24 : 1-6.

Another characteristic of Jewish life was the emphasis laid on family life. Marriage was ordained by God who had bade them be fruitful and multiply. Home life was the norm; celibacy abnormal. The average Jewish boy married by his eighteenth year; while there are records of marriage at the age of twelve. Marriage was elevated to a holy plane by the use of the marriage relation to illustrate Yahweh's bond with Israel; a figure which again we find common in Paul, of the union of Christ and the church. Parents were to be held in greatest reverence. Sexual purity was a fundamental requirement. Adultery was forbidden in the decalogue; while incest and other sexual perversions were directly forbidden by Leviticus 18.

As a conclusion to the brief picture of Jewish ethics at the beginning of the Christian era, a quotation from a modern Jewish writer may not be out of place.

> As a holy nation Israel's public and private life was under consecration; justice, truthfulness, solicitude for the weak, obedience and reverence

for those in authority, regard for the rights of others, strong and weak, a forgiving and candid spirit, love for fellow man and mercy for the beast, and chastity appear as the virtues flowering forth from Pentateuchal righteousness. [2]

The contrast will at once be felt between this picture, which is, on the whole, favorable, and that given by the Gospels and Paul. Undoubtedly not all reached the standard set for them then any more than all do now. The Pharisee in the temple, in Luke 18, was not sincere, and unquestionably there were others like him. But before we allow ourselves to consider them the predominant class, we should stop to realize that Jesus himself, as well as his greatest follower, the apostle Paul, was a Jew; that the ideals of the Old Testament were his ideals; that the noblest elements in the teachings of Judaism are reflected in his whole life. These he accepted without comment. It was toward the abuses that he directed his attack. Failure to observe this cardinal principle has resulted in a misconception of Judaism and in a blurring the fact that Christianity was after all her child.

The temptation to make Christianity spring full-grown into existence without ancestry, so popular among a certain type of scholar, arises partially from the peculiar notion that the more inexplicable a phenomenon is, the holier it is thereby shown to be. When Jesus said, "Love your enemies," or Paul wrote, "Bless them who persecute you, bless and curse not," they were both ringing true to their inheritance. It is often pointed out by rabbinical scholars that nearly all Jesus' sayings can be paralleled in the earlier Jewish teachings. This may be frankly admitted, but it in no wise impairs their power. His great contribution lay not in their creation *ex nihilo,* but in the lofty discrimination that inerringly selected the living stones from a rubble, where "Thou shalt love thy neighbor as thyself" is mingled with "Thou shalt not sow thy field with two kinds of seed: neither shalt there come upon thee a gar-

[2] Hirsch, "Jewish Encyclopedia," V, 247.

ment of two kinds of stuff mingled together." [3] We need not fear that the frank recognition of the debt of Christianity to Judaism would detract from the luster of our heritage, but, demanded as it is on the ground of simple historical accuracy, would go far toward explaining what must otherwise remain an unsolved enigma.

[3] Lev. 19 : 18ff.

REVELATION AND DISCOVERY

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THERE is an unmistakable revival of interest abroad in matters of religion. Everywhere men are giving serious thought not only to the values but also to the content of religion. With an eagerness which is surprising men are weighing the various elements in current religious discussion. The times demand faithful, fearless, honest, constructive effort to the end that there may be conserved firm foundations of faith, together with all the riches of our religious heritage. It is in the hope of helping to meet this challenge that I claim consideration of the relation of Revelation to Discovery.

Every field of human thought or interest produces its own characteristic modes of thought and vocabulary. We expect to find sharp contrast in manner of expression between poet and essayist, philosopher and scientist, salesman and mechanic, business man and archeologist, plainsman and mountaineer, not because one is less human that the other, but because interests are variant. The cause lying back of these very evident contrasts is a predominant point of view. In other words, one's habitual point of view both boxes the compass of his thinking and molds the vocabulary of his utterance.

Now this simple observation is found equally true when the investigator approaches the field of religion. In this realm two points of view are ever present: God's point of view and man's point of view. Moreover this is the inevitable in every religious experience, for every such involves both God and man, and this same experience has for each a different significance.

Beside a certain highway stands an old grist-mill. Daily there comes from the south the miller with his dust and his

skill; on a certain day there comes from the north a farmer with his dirt and his corn. They meet at the mill where skill and corn and revolving stones produce the grist of the day. Skill and corn are equally necessary, but the grist means different things to the miller and to the farmer. To one it means toll and to the other bread. Likewise to every religious experience both God and man contribute, while its prime meaning for each varies.

Saul of Tarsus on the high road to Damascus was party to a most remarkable religious experience. He became blind because of the thrust of a great light. He fell to the ground as one struck by lightning. His companions lifted him up, led him into the city, where he recovered and came into dawning recognition of what had transpired. He found himself a new man. But this great experience knew another party, namely—the living, transfigured Christ who continues to walk the dusty highways of life. He too had a religious experience, and it was different from Saul's. Saul had Saul's experience, and Christ had His experience; and yet these experiences were one. And when Paul relates his experience he does so in terms of personal change and challenge. Should our Lord relate that incident it would be in the vocabulary of divine presence and kingdom strategy. The simple explanation lies in the fact that the one approached the summit of this tall mountain of experience from the south, and the other from the north.

On a Southern plantation in the days of slavery a black man was converted at the mourner's bench where many knelt beneath the felt burden of sin and guilt. After earnest prayer and honest tears Jose suddenly arose, lifted his hands toward heaven, leaped into the air as he shouted: "Praise de Lo'd, He have set me free! He have set me free!" As to the reality of that experience we need have no doubt; God and Jose had met in a fashion which made the latter know that his heavy burden was lifted by a divine love. On the other hand we shall not assume that the Author of Jose's conversion experi-

enced any sense of lifted burden or submerged guilt; He doubtless knew the Father's joy of having gained entrance into the heart of a simple black child. The same identical experience, yet how different its meaning for the two parties concerned!

These observations lead to our major thesis, namely, that every religious experience is a twin experience. And more, every such experience is Siamese twins, twins that are inseparable, twins that live a unitary life wherein each member depends upon the other. Our antithesis is that any act on the part of God which does not involve man, or any conduct on the part of man which does not involve God, is in either case not a religious matter. God creating an earth is not engaged at a religious task, nor is a man digging potatoes from that earth, by that act, a religious man. God who sends water from the mountainside to water the grass of the valley is not acting religiously; neither the man who gives the cup of cold water to the thirsty traveler. The act becomes religious when the man gives cold water which his Father has given him, to his thirsty brother in the Father's name. In other words, what happens within the breast of the actor is determinative.

Educational experiences meet these same requirements in their own particular realm. Let us decide to create a great public school. We shall proceed by first appropriating $1,000,000 for equipment. Two years later—"There she stands," a fine building, well furnished for the purpose in hand. But as yet we have no school; we have merely equipment. Our next step is the securing of forty-two teachers presided over by an experienced principal, with splendid curriculum in hand. Let some one press the button and ring the gong. It is done. But not yet do we have a school. We have equipment, plus a teaching force. We have no pupils. Let them arrive. As they seat themselves in order there begins the busy hum of the educational business, for at length we have a school, the sine qua non of which is *teacher and pupil.* Elaborate equipment is helpful and most desirable, but not a necessity—

Mark Hopkins, a boy, and a log constitute a university, and almost anything might be substituted for the log, but nothing can take the place of the teacher and the taught. An educational experience always involves at least a teacher and a pupil.

Note the teacher's problem and challenge. Before her stands a bright-eyed, eager little girl of twelve years. Teacher and child are attentive and alert. The teacher is in possession of a certain bit of knowledge which she desires to give to her little friend; the child is equally anxious to lay hold upon, to appropriate, what her teacher knows. Then comes that rapturous moment when the teacher feels the joy of the child's grasp, and the child's eyes dance with a thrill of a new item of knowledge. And in that moment is recorded another educational experience, an experience to which both teacher and pupil contributed, but an experience which means one thing to the giver of knowledge and another to its receiver.

This is typical of all educational experiences; the instructor and the instructed are always present in some form. And an interesting observation is that the teacher must accommodate herself to the age and understanding and mental grasp of the child—she could not, for example, teach logarithms to the eight-year-old mind—she must wait. The teacher is revealer, the child is discoverer—and the former must wait upon the latter.

With these thoughts in mind let us move out into the land of religion. Here we meet, first of all, God the great Teacher or, if you will, the great Revealer. We like to think of Him, as did Jesus, as the Father in the great family, the Father in the midst of his numberless children. As such, we can hear the beat of his loving heart, ready to burst under the strain of unmeasured desire to be known, and understood, and loved, and honored by his sons and daughters. In truth his soul travails in agony until this be accomplished! To achieve this end the forces of the whole cosmos are called into play! The Christian believes this to have been a controlling purpose in the mind of God ever since the appearance of man!

Before the Father, as Revealer, stand his children. They are representative of every conceivable state of mental growth and grasp, and so have they been through the long ages that lie behind. To this heterogeneous multitude God would reveal all his fulness, but manifestly, like the teacher, he must take account of the child's power to appropriate and understand. As he stoops down to reveal, he is limited by the power of the child's ability to reach up in discovery. To attempt to impart the logarithms of religion to the religious understanding of old black Jose is to succeed only in confusing Jose, with the consequent abortive expressions of religious life in His black child. He can reveal to Jose only what Jose, a mere child, can grasp.

But God has not shut himself up in his revealing task to this one channel of face-to-face contact. Just as the teacher multiplies his means of promoting the educative experience when he writes a book, so the Father has written his message in the book of his creation and in the volumes of human history. And men read these books; they go out as explorers who seek knowledge; and who has both eyes and understanding heart finds therein the footprints of the Divine. And so finding, they pass into a religious experience participated in by Revealer and discoverer. It seems fitting that we pause at this point that we might praise the work of two outstanding classes of explorers, the historian and the scientist. These, with the spirit of rare devotion to truth, make the whole world their debtors, and particularly that portion of the world whose deep interest centers in religion. Scientist and historian discover and classify facts which come to philosopher and religionist for interpretation. In these we see the handiwork, the footprints, of the Infinite, the glorious God—Father of our Lord Jesus Christ. To every such prospector we render grateful thanks for the nuggets of gold he brings to the altars of religion.

And now to return to our own highway. Religion has manifested itself, and does manifest itself in many forms.

They vary in accordance with the ability of various groups to grasp, to lay hold upon by discovery, that which the Father of all desires to reveal. Should we consider each such group a class in school, God the teacher has been able to impart to date only such things as they now grasp; a further revelation awaits their capacity to grasp. This makes all religion of interest to the Father, just as the kindergartner rejoices in the dawning mentality of her little ones—but she is not satisfied that they stop there, and neither is God satisfied with his religious kindergartners.

But religion is religion in whatever state of development, and always exists as a compound of revelation and discovery, the exact thermometer of the Father's success in revealing himself. Low types of religion indicate merely a low type of apprehension, high types signify the " understanding heart."

This brings us to my final consideration, namely, the Bible, the book that has unmade and made whole civilizations, the Book of the Ages, the book in whose pages the very voice of God is eloquent. How shall we understand or evaluate this wondrous collection of religious literature, in the light of the foregoing thought? What does the Bible mean in the language of revelation and discovery? Well, just this: the Bible is a wonderful, inspired, and inspiring history, on the one hand, of the Father's efforts to reveal himself to the Hebrew people and, on the other, of their efforts to discover him. Should we view this record from God's point of view wholly we should pronounce it revelation; should we view it from man's habitual point of view wholly we should pronounce it discovery. The fact is that the Bible is the record of the dual process of *revelation and discovery,* a record of ascending value which culminates in the life and death and resurrection of Jesus Christ, Son of man and Son of God, in whom is manifest the complete revelation and the fulness of discovery. Our future task is to fathom his depths and apply his wisdom to the total of humanity in all its relationships.

ARCHÆOLOGICAL AND CRITICAL NOTES

American scholars have already taken an enviable place in the work of oriental exploration and research. Cooperation on the part of our universities and the aid of American capital are sure to increase. The University of Pennsylvania, with which Crozer Seminary has scholastic affiliation, has played a leading rôle among American institutions of learning in this department of scholarship. Among the more recent American scholars to go to the Orient for purposes of archæological research is Doctor Edward Chiera, of the faculty of the University and lecturer on Semitic Archæology in Crozer Seminary. He is in Bagdad, as annual professor in the School of Oriental Research. We hope soon to give some of the results of Doctor Chiera's fresh investigations to the readers of the Quarterly.

Professor D. G. Lyon, Ph. D., D. D., of Harvard University, delivered two lectures before the faculty and students of Crozer Seminary, November 10-11. The first was on " Explorations at Samaria," and the second on " Excavations and the First Chapter of Genesis." The veteran Orientalist gave a detailed and graphic description of the work of excavation, particularly that carried on by Harvard University, on the site of the ancient capital of Israel, of which work the speaker himself was a part. By means of lantern-slides, the Roman, Greek, and Hebrew remains were presented to the eye. In the last number of this Quarterly, October, 1924, Professor Matthews gave some account of the published findings of these Harvard Explorations at Samaria.

In a clear and concise way, Professor Lyon brought together in his second lecture, the archæological materials which enable the student to compare the Babylonian with the

Hebrew stories of Creation, the Fall, the Flood, etc., indicating the similarities and the divergencies. The theory of Professor A. T. Clay, of Yale, that both the Babylonians and the Hebrews derived their literary culture from the Amorites, was fairly presented, with the arguments that have been made for and against its validity.

A RATHER novel theory as to the authorship of the Pentateuch has been set forth by the veteran Egyptologist, Professor Edouard Naville, in a little volume, "The Higher Criticism in Relation to the Pentateuch"; though, if we recall, he had earlier advanced a similar theory of the cuneiform origin of the Old Testament. The theory of Professor Naville seems to be that

> Moses wrote the Pentateuch in cuneiform. This, together with other portions of the Scriptures, was translated into Aramaic by Ezra, who was also probably responsible for the division of the Pentateuch into five books. Finally, about the year 200 B. C., or later, the whole was again translated, this time into Hebrew. Our Hebrew Old Testament is in the *patois* of Jerusalem, and is accordingly a translation of a translation.

All this would be very important and intensely interesting if there were sufficient evidence to support so finely spun a theory. While encouraging as this theory is to the conservative-minded so far as the Mosaic authorship is concerned, yet there is little comfort to such a one in the thought that the present Hebrew text of the Pentateuch is so far removed from its Mosaic origin and purity.

PROFESSOR STANLEY A. COOK, of Cambridge, England, writing in *The Expository Times* for October, 1924, on "New Babylonian Light upon the Old Testament," says:

> In recent excavations at Ur, it was found that Nebuchadrezzar's temple appeared to have received an interesting innovation. In place of a "crowded complex of buildings" there had been made an open temple, suitable for, and therefore presumably intended for, public worship. . .

That Nebuchadrezzar should make a golden image was nothing new; the trouble was he ordered every one to fall down and worship at the sound of music. In other words, the public was to attend and participate in the service. Such an innovation is just what we should deduce from the archæological evidence—that Nebuchadrezzar introduced a new plan of building to accommodate a new form of worship.

Professor L. D. Barnett, of the British Museum, publishes in the *Jewish Quarterly Review* for October last, an account of "Two Documents of the Inquisition," which reveal anew, and at once, the grotesque and the ghastly results of a hard religious attitude that has its roots in a crude literalism. One of these documents is entitled "Sentence of Friar Diogo da Asumsao, professed brother of the Order of Capuchins, who was burned alive at Lisbon in the Auto that was held on the 3rd day of the month of August of the year 1603." This monk had renounced his Catholic faith and embraced Judaism, which he had come to believe was the only way of salvation, according to the Scriptures. Being apprehended and brought to the Holy See, he confessed that after reading all the books on both sides he had become convinced among other things that Jesus

had no right to the name of Christ, as having no human anointment; that his body was not present in the host, that the sacraments of the Church were vain, while Judaism was still able to save souls; . . that the clergy were pretenders and their apparent holiness a sham, and that some friars would have done the same as he but refrained in order not to lose their livelihood and put themselves to trouble . . . that now he was enlightened in the law of Moses; that in the law he lived and wished to die, and he looked to it for salvation, for it was the true law, and apart from it none could be saved; that he kept the Sabbaths and made them an offering to God, and he fasted on the days when he could do so, eating only once a day, with a design of fasting according to the law of Moses, etc.

It was a contest between literalism and legalism of one sort, against legalism and literalism of another sort, and of

course the side of the heaviest physical force gained the day. The literalism of "Compel them to come in" won a victory over the literalism of "Keep it as an ordinance forever."

It has been the common opinion of scholars that the Greeks were taught the alphabet by the Phœnicians, as the names given the letters would indicate. Why then did not the Greeks adopt the very common Semitic method of writing from right to left? How came they to write from left to right? This question is interestingly discussed in an erudite volume, "The Language of Palestine and Adjacent Regions," by J. Courtenay James. Some early Greek inscriptions are found inscribed from right to left. The author of this volume thinks it probable that

> the Greeks were acquainted with Egyptian hieratic before they were influenced by Phœnician. Hence it is possible that they had some acquaintance with the two directions of hieratic writings.

This will possibly always be a matter of speculation. But a subtle, racial psychology may be a factor in determining such habits as that of the direction of writing. The man of the Occident is prone to assert that "the Chinese do everything backwards." The Chinaman is like the Semite in reading from right to left, but unlike him, in that the former begins at the bottom of the page and reads upwards. When we are better able to penetrate the subtleties of the varying psychologies of the different races, such questions will be easier of solution.

The first verses of Genesis have long been the subject of interesting discussion, and interpreted in support of the most varied, and often, the most fantastic cosmological theories. Mr. W. F. Albright, a student of Biblical Archæology, and now resident in Jerusalem, in an article in the latest issue of the *Journal of Biblical Literature* (vol. xliii, 1924), raises

again the issue of the two alternative explanations of the syntax of Genesis 1 : 1f., both of which, as he says,

> were recognized by the Masoretes as valid, and indicated by them implicitly in the vocalization of the first two words. They thus left it open to their successors either to read *berêšit berô elôhîm,* "In the beginning of God's creating," or *bārêšît Bārā elôhîm,* "In the beginning God created." The Greek transcriptions *βαρησηθ* and *βαρησεθ* indicate that the second alternative triumphed in ordinary exegesis, a fact established by the versions. On the other hand, ancient Oriental parallels, especially from Mesopotamia, show that the first possibility is more original. Nearly all Accadian cosmogonies began with the word *inûmi,* later *enûma,* literaly "in the day that," but semantically meaning "when."

Observing here a typical Sumerian style, the writer concludes that

> we are therefore entirely justified in rendering Genesis 1 : 1-3 as follows: "When God began to create heaven and earth, and the earth was chaotic and empty, and darkness was over the primordial ocean, and the spirit of God was hovering over the water (then) God said, Let light come into existence, and light came into existence."

In *The Expository Times* for October, 1924, Professor A. T. Robertson has an article on "The Romance and Tragedy of Textual Criticism," in which a sketch is given of many of the strange vicissitudes through which the Biblical texts have come, in their centuries of transmission to our day. The malice and vandalism of enemies, the perishable nature of writing materials, the fallibility and freedom of copyists, have all played their precarious part in the history of text transmission. An interesting example of the freakish nature of some readings is given by Professor Rendel Harris in an article, "The Carobs of the Sea," in *The Expositor* for October last. In Luke 15 : 16, the prodigal's hunger is described as so great that he would have partaken "of the husks that the swine did eat." A most puzzling reading is found in the old Syrian version of Cureton. The prodigal would have satisfied his

hunger " with those carobs *of the sea* that the swine were eating." How did that version obtain the reading " of the sea "? Professor Harris makes an ingenious surmise that this strange Syriac rendering was influenced by a possible Latin text. He turns the expression into that tongue, securing *de siliguis maris,* " carobs of the sea," which may have been originally *de siliguis amaris,* " bitter carobs "—as some species of these pods were of astringent or bitter taste. A transcriber's dropping of the *a* in *amaris,* " bitter," would produce *maris,* " seas." We at least have here, at the same time, a good illustration of the subtle vicissitudes of texts at the hands of copyists, and the ingenuity displayed by scholars with their learned surmises in the effort to get back of the manuscript errors, that the original text may be restored.

Art and Archæology for October, 1924, gives place to an article by Bruce Bryan on " Movie Realism and Archæological Facts." It is quite to be expected that the producers of moving pictures should undertake to tap every promising source of fresh and attractive material to work up into pictures for the screen.

> Ever since D. W. Griffith released his master composite production " Intolerance," with its colorful account of the fall of Babylon to the Persian, Cyrus the Great, in the ancient King Belshazzar's reign—motion-picture producers who are ambitious in a spectacular way, have brought such similar works dealing with ancient times, and therefore, necessitating the construction of huge "sets," as Cecil B. DeMille's " The Ten Commandments," and Ernst Lubitsch's " The Loves of Pharaoh."

Egypt, because of the fascination and glamor that gather about her ancient civilization and because of the very recent public interest excited by a remarkable recent discovery among the tombs of the kings, has become the most promising field for moving-picture exploitation and reproduction. " The Ten Commandments," regarded by many to be the greatest motion

picture yet produced (costing more than two millions of dollars to produce), has an elaborate Biblical prologue with gorgeous Egyptian setting. The two points of interest for us here are, first, the fact that the moving-picture promoters have spent time and money lavishly in efforts at studying and reproducing ancient and buried civilizations; second, that there has been only partial success from the educational view-point. Says Mr. Bruce Bryan,

> Movie realism is not always real, in spite of many so-called Egyptologists' efforts, and does not, often, agree with archæological fact.

Along with the apostle Paul's staunch, uncompromising character there was a nature most adaptable and versatile. In an article in the October *Expositor,* entitled "Latin Expressions in the Prison Epistles," by F. R. Montgomery Hitchcock, a careful study is made of both Paul's language and his allusions in the epistles generally thought to have been composed in Rome during his prison sojourn there. Precisely how long the apostle remained in Rome, and whether he was there more than once are unsettled questions. But there is no doubt that while awaiting his trial Paul was making good use of his time, for before very long his bonds became known *ἐν ὅλῳ τῷ πραιτωρίῳ καὶ τοῖς λοιποῖς πᾶσι,* "in the whole brigade and to all the rest." The word *prætorium* does not here signify *palace* as in A. V., but the corps of guards, or brigade. Out of these guards some, if not many, became converts, and these are probably they who send salutations through Paul to the Philippian Christians. (Phil. 4 : 22.)

> He would see [writes Professor Hitchcock] for the first time in his life the finest army in the world, under arms, marching in close formation, practising military movements with clocklike precision. He could but admire their *acies et agmen,* the steadiness and solidity of their ranks. When writing to the Colossians (2 : 5) he describes their faith in similar terms. "Seeing (as I see the guards) the steadiness and firmness of your ranks (*βλέπων ὑμῶν τὴν τάξιν καὶ τὸ στερέωμα*) in the faith of Christ."

Such expressions as "the peace of God shall garrison (*φρουρήσει*) your hearts and minds" (Phil. 4 : 7), and the soldier's equipment given in detail in Ephesians 6 : 11-17, are cited as instances of Roman influence in prison epistles. Particularly attention is called to the misunderstanding fostered doubtless by the A. V. rendering of *ἐν πᾶσιν*, "*above all*," as though "more important than all." But the Roman shield was tall, covering almost the entire body. Therefore, the expression would mean "over all," covering all, take the shield of faith. This however, is of doubtful accuracy, for *ἐν* is never equivalent to *ἐπί* or *ὑπέρ*. The article is a suggestive one, and is reenforced by many quotations from Latin authors illustrating the points made. But one feels that the writer fails to take into consideration the fact that Paul did not need to go to Rome to have observed Roman soldiers, or to be acquainted with Roman terms of expression. He uses figures of speech from the Roman military customs in his earlier as well as in his prison epistles. The reader will at once recall, "Let us put on the armor of light" (Rom. 13 : 11-13), "the armor of righteousness" (2 Cor. 6 : 7); "putting on the breastplate of faith and love," and for a "helmet the hope of salvation" (1 Thess. 5 : 5-8); also the Roman triumphal procession alluded to in 2 Corinthians 2 : 14-16. Roman soldiery might be found in Corinth or traversing the great Roman roads, going from colony to colony, the same roads over which Paul went in his missionary journeys. Paul lived in a Romanized world, and Romanisms had crept into the common Greek tongue of the day, as appears in the writings of Luke,[1] and of Matthew and Mark.[2] Nor is it necessary to suppose that the apostle's use of the word *σκύβαλα*, "dung," in referring to his old Judaistic self-righteousness (Phil. 3 : 8) was caught from the coarse speech of the soldiers. The same may be said of the word *σπλάγχνα*, "bowels," which occurs six times in the

[1] Cf. *δός ἐργασίαν* following Latin *operam do*, Luke 12 : 58.

[2] Cf. frequent use of *συμβούλιον λαμβάνειν* from Latin *consilium capere*, Matt. 12 : 14, *et als.*; Mark 3 : 6; 15 : 1.

prison epistles. The word also occurs in the same sense of "mercy" or "affection," in 2 Corinthians 6 : 12 and 7 : 15. There is here no suggestion of coarseness, according to the standards of taste of the times, and the word was certainly not learned from the soldiers at Rome. It is, however, an interesting fact, as the writer points out, that σπλάγχνα is used once in this group of epistles in a sense not found in classic Greek, as equivalent to "son," as in the Latin *viscera,* which may have influenced the Greek use. Onesimus is sent to Philemon (ver. 12), "even my own *son*"; my child whom I have begotten in my bonds" (ver. 10). Cf. "loins" in Hebrew usage, as in Genesis 35 : 11 (חֲלָצַיִם) and Exodus 1 : 5 (יֶרֶךְ) But even in this case of Philemon 12, it would appear more probable that Paul is using σπλάγχνα in the same sense as in his other epistles, rather than that he has been influenced by the Latin *viscera.* So that the passage would better be translated, "he is my very *heart*," as with R. V., Moffatt, Goodspeed, and others.

In *The American Journal of Semitic Languages and Literatures,* October, 1924, Professor William F. Edgerton, in some critical notes upon the Code of Hammurabi (throughout which code there is found again and again one regulation for the *amêlu,* who is the patrician gentleman, and another for the *muškênu,* or plebeian), gives the law of Hammurabi on the question of divorce. It may be of interest in our day when the rich and the poor are not thought to be on quite equal terms in this matter. The ancient code reads:

> If a man put away his wife who has not borne him children, he shall pay her an amount of silver equal to her bride-price, and return to her the dowry which she brought from her father's house, and [then] he may put her away. If there were no bride-price, he shall pay her one mina of silver for divorce money. If he be a *muškênu,* he shall pay her one-third of a mina.

Professor Edgerton comments as follows:

The bride-price, when paid at all, seems to have been paid at the time of marriage or even earlier; therefore, what a man must pay for divorce, in the first instance, is not the bride-price itself, but an additional sum equal to the bride-price. The wife who was divorced for no better reason than for sterility, was entitled to take back her dowry; and she was entitled to an additional sum " for divorce money." Apparently the author of this law considered that if the privilege of marrying a woman was worth a certain amount, the privilege of divorcing her ought to be worth the same amount. If no bride-price had been paid, the husband should pay the wife, for the divorce, a sum which the lawgiver considered a proper, or usual, bride-price for a man of the husband's class; and we learn that an *amêlu* usually paid a much higher bride-price than a *muškênu*.

NOTES AND CURRENT DISCUSSIONS

The Journal of Religious Education for October, 1924, gives the entire number to the discussion of "Educating Toward Peace." The part the church schools, the young people's societies, the public schools, and the colleges may take in this process of education, is presented by a variety of competent writers.

So far as church schools are concerned, many churches are putting into their courses of study peace lessons. Those apparently are often negatived, however, by other lessons from the Old Testament which seem to condone, if not to glorify, war. Lesson committees may well consider whether they are doing right by the children to insert for the study of immature minds those portions of Scripture which represent Jehovah as "a man of war," those which command the children of Israel to slay without mercy their neighbors. Some of the wisdom of Ulfilas in dealing with the Goths might be shown. He refused to translate portions of the Old Testament into the Gothic language, lest those passages which abound in war stimulate further the too warlike spirit of the people.

Assemblies of young people have again and again taken advanced position in the matter of abolishing war. The epigram, "Old men for counsel, *young men for war,*" seems to have had, of late, a rude shock. The young people in their various conventions are lining up against this outworn and barbarous method of settling international differences. The young men of our colleges are not hospitable to enforced military training. Preparing for war can not possibly make for peace. But there is a wide-spread feeling that no nation can afford to leave itself defenseless when other nations are armed. There are three things America can do: First, be just and

even generous in all dealings with other powers, even the weakest. Second, cooperate with other nations in every possible way to bring the world to a peace basis. Third, push Christian missions—which should be a ministry of peace—throughout the whole world. In all, we must educate, educate, educate for peace.

THE question, "What's the matter with our youth?" seems about to usurp the place once held by the well-worn query, "What's the matter with the church?" The twentieth century has been called the century of the child. An important little volume by the able Scandinavian woman, Ellen Key, bears that title. But the second quarter of the century seems about to be ushered in with the attention shifted from the little child to the adolescent youth. Witness such books as that of Stanley High (Abingdon Press, New York, 1923), "The Revolt of Youth," and more recently, George A. Coe's "What Ails Our Youth?" to be reviewed in our next issue.[1]

It is quite natural that a thoughtful, mature generation should feel a deep concern for the quality of the characters and habits of those who are to take over life's tasks when they lay them down. And yet it is quite possible for the passing generation to be over-much alarmed at what they seem to see in the generation that is in the process of arriving. Probably there has never been a generation of sires that have not been shocked at the apparent carelessness on the part of their youthful successors concerning some of the precious customs and traditions of the past. God has put a certain amount of iconoclasm in youth in order that the world might not become hard, crystallized, and sterile. Revolt is in their very nature.

But may not the natural iconoclasm of youth be so pronounced as to become a vice, and not a virtue? Surely this is possible. Many facts in our own times have given to young

[1] Compare articles in the QUARTERLY by Professor Stewart G. Cole, "Toward an Understanding of Youth," Vol. I, No. 3, p. 328, and that by Professor L. Foster Wood, "The Youthful World," Vol. I, No. 4, p. 396.

people a new freedom, so fast, and so alluring that they may not have had the time to learn how to use that freedom as rapidly as it was thrust upon them. Partly it is due to the rising tide of the democratic spirit that has been sweeping along with such irresistible force in recent years. The war broke down or weakened many honored sanctions; the new comradeship of the sexes has given rise to new problems of adjustment in social relations. Indeed, changes have come about in domestic and social conditions which amply account for the new situation so far as youth is concerned.

Among these changed conditions, probably there is none of more practical concern than that upon which Professor Coe, in his "What Ails Our Youth?" lays some stress. "Human contacts have vastly increased, and these have largely shifted from the domestic to the non-domestic types." That is to say, once our youth had relatively few contacts outside the home circle, or those social intimacies which were at least in close touch with the home. Today, however, the contacts are much multiplied and are to a very large degree "non-domestic." Home instruction has given way to Sunday-school and day-school education. Home recreations have yielded to commercialized amusements. Work, prayer, and play no longer center about the domestic hearth. Because of this, the impact of family life upon the developing youth is not so strong and wholesome as it should be. New effort must be put forth and new means devised to give the young people the full benefit of wholesome family life. This must begin in a new and better understanding of youth on the part of their elders, that youth in turn may be more helpfully guided; to the end that age may the more easily pass over to the next generation the permanent values in life, and at the same time youth may be free to make its contribution to an advancing world. The hearts of the fathers must be turned to the children, and the children to the fathers, lest the earth be smitten with a curse. For the curse is sure to come unless this sympathetic contact between the

old and the new generation is established; on the one hand, the curse of stagnation; on the other, the curse of irresponsible iconoclasm, or lawless revolt.

VERY much has been said and written concerning the tendency that has lately become conspicuous, especially in the realm of politics, of the formation of groups, or blocs, within the larger body, for the purpose of controlling the action of the body in direction of their own particular interests. The formation of groups may not be of itself hurtful. One of the most suggestive books of recent days is that by M. P. Follett, "The New State," with the subtitle, "Group Organization the Solution of Popular Government." Miss Follett sees the core of democracy in "the will to will the common will"; and this can only be wrought out in unselfish group action. The individual is constantly being submerged. He cannot function nationally, much less internationally, unless schooled in the more intimate smaller group, to which he adds what he has to give and whose interests he learns to serve. Then, these groups in turn, instead of becoming selfish blocs, seeking each its own interest, act in harmony with the highest interests of the whole people. Thus the new state is to rest upon integrated neighborhood groups—not upon vocational groups, which will probably be for self, not party groups which will doubtless seek the spoils, but the projecting of neighborhoods, ever enlarging, till the nation is reached; and may proceed even to the bringing of all the nations into one council.

IT is not the present purpose to discuss the theory of the state here propounded, but to call attention to the fact that no unit of government, whether it be the primary unit, the individual, or some group unit, whether occupational, or partisan, or neighborhood group, can function with real success so long as that unit approaches the problem of government from the angle of pure self-interest. The old Adam Smith

doctrine, that the best results will come to the whole when each individual acts in his own interest, is dead as a theory, when applied to the individual's relation to economic and social problems. The doctrine, however, seems to be very much alive when applied to groups and parties within the state. Blocs and parties have as yet developed little altruistic or mass spirit. This fact brings us face to face with a great truth, that no form of democracy can possibly succeed apart from the principle expressed by a great apostle, "Look not upon your own things, but also upon the things of others." It is the spirit of Him who declared, "All ye are brethren." Even the smallest, most homogeneous neighborhood groups will fly apart or fail to cooperate without the presence of a fundamental like-mindedness, the consciousness of a vital unity and fraternity. This only religion can create. So that we may affirm that the real hope for a new world order in government or in industry is not primarily a problem in reorganization, but is grounded in a vital, personal "faith that works by love."

The letters of two of the ablest of our Baptist ministers of the younger generation stating their respective attitudes toward service in Presbyterian churches, and toward the Westminster Confession make instructive reading. The one is that of Rev. Justin W. Nixon, who accepted a call to the Brick Presbyterian Church, of Rochester, N. Y., and the other from Doctor Harry Emerson Fosdick resigning from the position as special preacher in the First Presbyterian Church of New York City. In many respects the positions of these two men were quite different. In other respects they were very similar.

Mr. Nixon, in entering the Presbyterian ministry, said of the obstacles in the way:

> The great difficulty lay in the fact that the Presbyterian Church is a constitutional body operating upon the doctrinal basis of the Westminster Confession of Faith. I had been brought up in a religious denomination whose pride in its history centered in the fact of its creedless

character and in the conviction that "the conscience must not be bound." To that element in my Baptist heritage I was passionately devoted. I was the child of my spiritual fathers. Moreover, as a student of the general history of the church I recognized that all statements of faith in every period of that history reflect the special issues in controversy at the time and of course ignore the new knowledge that became available after the statements were written. All confessions of faith, accordingly, have in proportion to their elaborateness a partial and incomplete character. They stand as milestones marking the pathway along which the church has traveled. As explicit declarations of doctrine they must have no permanent hindering influence against the continuous leadership of the Spirit speaking through the Scriptures and in the hearts of men.

But Mr. Nixon turned his thought upon the good in the historic Confession of Presbyterians and overlooked its limitations. After calling attention to the fact that it was drawn up as a plea for liberty of conscience against interference of both pope and prince, he said:

But the confession represents more than a spirit. It represents and enshrines certain great convictions of evangelical Christianity. It embodies the conception of the Bible as a revelation from God, constituting when illumined by his Spirit a certain guide to the faith and practise of the Christian life. It speaks of a God who is just, merciful, and good, seeking the fellowship of his children, a God whose providential care is unceasing and whose purpose is undefeatable. It points out the reality of moral evil, its organic relationship to and its devastating power in the lives of men. It reveals the great fact of a redemption which mankind has experienced in contact with the personality of Jesus Christ. It believes that Jesus Christ was God manifest in the flesh, that his life as lived among men represents to us in a human image the life of God, that he died for our sins according to the Scriptures, that he rose from the dead to a triumphant immortality, and that his life, death, and resurrection can be only understood as we perceive that God was in Christ, reconciling the word unto himself. It believes that the gospel of Christ is sufficient for the salvation of the world. It bears witness to the continued work of the Spirit of God, convicting the world of sin, perfecting the life of the individual, cementing the bonds of brotherhood in the church, confirming and illumining the minds of men by the revelation of divine truth. The final authority in matters of faith, according to the confession, is the Spirit.

Doctor Fosdick, facing a similar situation, writes:

In answer to this proposal I must in all honesty set my long standing and assured conviction that creedal subscription to ancient confessions of faith is a practise dangerous to the welfare of the church and to the integrity of the individual conscience.

There have been two historic attitudes toward creedal subscription among evangelical Christians. Some have welcomed it, have founded their churches upon acceptance of definite formulations of faith, and then with the passage of time and the coming of new ways of thinking have sought liberty from the literal meanings of their confessions by emendation and interpretation.

Others, equally evangelical, have felt that this practise is perilous to honesty and hampering to the free leadership of the Spirit. They have distrusted the ethics and feared the effect of subscription to ancient forms of statement, involving successive reinterpretations of the meaning attached to the words. They have refused to require this in their churches and, as individuals, they have not submitted to it. To this second way of thinking I unreservedly belong.

There are many creedal statements such as the Augsburg Confession, the Westminster Confession, the Thirty-nine Articles, which express in the mental formulas of the generations when they were written abiding Christian experiences and convictions. I honor all of them; they represent memorable achievements in the development of Christian thought. But for me to make a creedal subscription in terms of any one of them would be a violation of conscience.

Speaking of "the revolt of youth"—what a daring thing it was for a conference of Presbyterian students assembled recently at Saugatuck, Michigan, to suggest to their church a substitute for the time-honored Westminster Confession. As it is well worth pondering, we give it in full, for its brevity is almost equal to its audacity. What will the elders say? Will the coming generation sweep away the foundations from the creedal-built churches? The preamble and articles of faith proposed by the young men are as follows:

Inasmuch as devotion to Christ is the center of Christian living and the sole requirement of membership in the Presbyterian Church, we believe that the Westminster Confession of Faith is unnecessary. We

believe that the following is a more purposeful statement of our beliefs as members of the Presbyterian Church:

1. We believe in a personal, creative, all-powerful God, the loving Father of all mankind.

2. We believe in the Bible as the Word of God and the basis for our conduct.

3. We believe that Christ is our living, personal Saviour, the Son of God, and the interpreter of his will and purpose for our lives.

4. We believe in eternal life; in the forgiveness of sins through Christ; in prayer as essential to development of Christian character; and that God has a plan and purpose for our lives. In view of our devotion to Christ, we are committed to share in his vision of building a Christian society by expressing our convictions in our relations with our fellow men.

Our readers may recall a valuable article in the first issue of the Quarterly by Professor I. G. Matthews on the subject, "Preaching Values of the Old Testament." See issue of January, 1924, pp. 29-51. In this issue we publish an article from Professor Estes on "Exegesis as a Handmaid to Preaching." There are to follow articles of similar helpfulness to the working pastor—such as "The Value of New Testament Studies for the Evangelical Preacher," by Professor Frederick L. Anderson, of Newton Theological Institution; "Church History and Preaching," by Professor C. H. Moehlman, of Rochester Theological Seminary; "The Value of Sociological Studies for Pastoral Leadership," by an expert in the social field; "The Contribution of Parish Work to Pulpit Power," by a prominent and successful minister. We are confident these articles will prove of very practical interest.

The first of another series, a group of appreciative articles upon certain great theological leaders of the older generation whose fame and work should not be forgotten, is from the pen of Professor Barnard C. Taylor upon the life and work of Dr. Henry G. Weston, the first president, and in a real sense founder of Crozer Seminary. There will fol-

low an article by Dr. Edwin C. Dargan, one-time professor of Homiletics in the Southern Baptist Seminary, on John A. Broadus, the incomparable leader and teacher in the Louisville Seminary. Articles upon President Ebenezer Dodge, of Colgate, Alvah Hovey of Newton, Martin B. Anderson of Rochester, are to follow, written by appreciative students who years ago sat at the feet of these distinguished men. Their names should continue to be enshrined in the hearts of succeeding generations. These and their colaborers laid the foundations of sound theological learning for the Baptists of America.

Our Contributors. In this issue of the Quarterly we give our readers an article from Doctor W. W. Keen, a distinguished scientist and physician, known and honored on both hemispheres for his skill as a surgeon, his contributions to human welfare, and his broad-minded and alert public interest. Withal, we may say, above all, he is a devout Christian believer. He has been for many years a deacon in the First Baptist Church of Philadelphia, his native city. In this number of the Quarterly he presents in an instructive way "The Ministry of the Biological Sciences." There is also a review of his most recent book, "Everlasting Life," in this issue, by President Evans, of Crozer Seminary, of whose board of trustees Doctor Keen was, and is, a charter member.

Professor David F. Estes, for many years professor of New Testament Exegesis in Colgate Theological Seminary, furnishes a stimulating article on "Exegesis as Handmaid to Preaching." Professor Estes has many times in the religious press excited the reader to a more careful study of the meaning of words and phrases of Scripture. There are many traditional pulpit interpretations of well-known passages which do not bear the scrutiny of careful exegesis. The writer of the aforesaid article does not hesitate to deal faithfully, if not mercilessly, with such pulpit traditions.

The Reverend Ulysses M. McGuire, thoughtful and successful minister of the First Baptist Church, Green Castle, Indiana, discusses " The Freedom of Faith," in an enlightening fashion. This is an important theme in a day when there is a strong tendency to revert to creedalism, and to confuse New Testament faith with some historic formulation of doctrine, or the pronouncements of some ecclesiastical organization.

Professor Barnard C. Taylor, fellow laborer with President Henry Griggs Weston during almost the entire stretch of years in which Doctor Weston held the presidency of Crozer Theological Seminary, interprets the character and service of that forceful personality, who impressed himself so deeply upon successive classes at Crozer. Doctor Taylor has retired from active teaching, in which he was so eminently successful, to his native New Jersey. His pen still is a blessing.

Prof. Morton Scott Enslin, a New Englander by birth, prepared scholastically at Newton and Harvard, succeeds the lamented Professor Norton in the department of New Testament Literature and Exegesis in Crozer Seminary. In this issue he calls attention to some wide-spread misapprehensions and false emphases concerning the Judaism of Christ's day.

The Reverend William Roy McNutt, a native of Missouri, educated at Ottawa University, Kansas, University of Pennsylvania, and Crozer (B. D. 1912), presents in a brief article the two sides of the religious shield, discovery, and revelation. Mr. McNutt is the successful pastor of the First Baptist Church of Worcester, Mass., and among the growing men of our younger ministry.

BOOK REVIEWS

Egypt and the Old Testament. T. Eric Peet. London. Hodder and Stoughton, Ltd. 1922.

Since the days of Champollion Egypt has ever been a fertile field for adventurer, scientist, and theologian. For those with intellectual interests many of the barren waysides and deserted valleys bordering on the Nile have been more fascinating than has been the interior of Africa to the big-game hunter. The historian, the philologist, and the anthropologist have each found here a world rich with material for his own field, and all have combined to throw considerable and very valuable light on the pages of the Old Testament.

The volume before us is the work of an expert in Egyptology who at the same time is familiar with the Old Testament history and literature. The title of the book, "Egypt and the Old Testament," indicates the scope of the work. It is the latest book on the subject, and is one of the freshest and best. In a very stimulating way the author follows, stage by stage, the relationship that existed between the land of the Pharaohs and the land of Palestine, from pre-Abrahamic times down to the days of Onias. The work is judicial. The important facts are presented, and rarely is the tone dogmatic.

Professor Peet has, however, no hesitancy in dismissing as untenable the long held theory that the Wady Tumilat was the point of departure of the Israelites in their flight from Egypt. He is an advocate of the recently strongly supported theory that Rameses was located not in the Wady Tumilat, but in the North on the ancient Pelusiac branch of the Nile. Hence the route of the Exodus must also have lain farther North than current acceptation. The journey he thinks was most likely from Rameses in the North, along the Lake Serbonis, along the south of Palestine to Kadesh Barnea. He wisely recognizes that few if any of the places in the P itinerary (Num. 23) can be located, and deems that at the present time it is futile to make the attempt.

Two very important chapters, those on "The Jewish Colonies in Egypt" and "The Episode of Onias," lie almost beyond the border of the Old Testament. Still these discussions are as valuable to the Bible student as are any of the others.

For the general reader, who is restive under an accumulation of detail, this book furnishes an excellent résumé of important findings and

their bearing on the Old Testament. It is well written and popular, commands the whole field, and shows that reserve and perspective which is indicative of the scholar.

I. G. MATTHEWS.

Social Life in Ancient Egypt. W. M. FLINDERS PETRIE. London. Constable & Company, Ltd. 1924.

THIS book deals solely with Egypt and Egyptian life and customs. In it we are in the company of one of the great masters who with the greatest ease guides us amidst that life with which he is as familiar as with modern London. For forty years he has given his energy to the unfolding of the story of the ancient civilization of Egypt, hence we are not surprised at the amount of information that is packed into these two hundred pages. The chapter titles suggest the comprehensiveness of the scheme. "The Framework of Society," "The Administration," "Rights and Wrongs," "Private Life," "Supplies and Commerce," and "Construction and Defence" are the captions of the six chapters.

While the volume is only a by-product from the busy pen of Professor Petrie and is a popular outline of part of a more ambitious work, "Descriptive Sociology of Egypt," which will soon be published, it is one of the most informing books on Egyptian customs yet published. The active life of a great people, their customs, their laws, their organization, their moral concepts, and their innumerable contacts, are presented in a very realistic way. To any one interested either in social customs or in Egypt, the book will well repay careful reading.

I. G. MATTHEWS.

A Survey of Hebrew Education. JOHN A. MAYNARD. Milwaukee. Morehouse Publishing Company. 1924. Pp. xx, 65. $1.50.

THIS small and quite unusual volume appears in the Biblical and Oriental Series now coming from the press of the Morehouse Publishing Company under the general editorship of Prof. Samuel A. B. Mercer, and is perhaps one of the most important of the volumes which the series offers. The major portion of the material was originally presented to the faculty of pedagogy of New York University as part of the requirements for the degree of doctor of pedagogy, and is now published with such alterations as investigation in its field up to the present has made needful.

Doctor Maynard emphasizes that we must distinguish between Hebrew education and Jewish education, the point of historical division between the two being approximately 300 B. C., this volume accordingly

dealing only with education in the life of the Israelitish people up to the time when a portion of the Israelites had returned from Babylonia to Palestine.

Though the book is small in compass, it is the outcome of wide research and reading, and brings together the substance of thorough investigation. It is a satisfaction also to observe the independence with which the author handles the data he has gathered. This furnishes one of the stimulating elements in the work, whether one is disposed to accept every statement or not, for he cannot escape the impression that Doctor Maynard has written on the basis of thorough acquaintance with the materials offered by the sources as well as familiarity with previous discussions.

The scope of the treatment may be seen in the fact that Doctor Maynard discusses his general subject from the point of view of the social background of Hebrew education, the educational aims, the subjects studied, the means of education, the methods used, the results, and an estimate of the worth of Hebrew education with suggestions concerning what it may teach us. There is also a suggestive bibliography, and an index as a means of reference to important subtopics.

The volume is substantially a commentary on significant aspects of the material furnished in the large in the Old Testament. As such a commentary it is obviously very different from that which the minister ordinarily uses. One is disposed to think it a valuable supplement, a supplement which is likely to be serviceable as interesting reading, as intellectual stimulus, and probably as a discussion to which the open-minded student of the Bible will be likely to wish to return for both educational and homiletical material.

FRANK GRANT LEWIS.

A Critical and Exegetical Commentary on the Epistle to the Hebrews. JAMES MOFFATT, D. D., D. LITT., HON. M. A. (Oxon.). New York. Charles Scribner's Sons. 1924.

DOCTOR MOFFATT has here supplied the long-felt need of an adequate and up-to-date commentary in English on the Epistle to Hebrews. In the preface—always the logical place for an author to mention the material he especially desires the reviewer to notice—the author remarks:

> The one justification for issuing another edition of Πρὸς Ἑβραίους seemed to me to lie in a fresh point of view, expounded in the notes—fresh, that is, in an English edition. I am more convinced than ever that the criticism of this writing cannot hope to make any positive advance except from two negative conclusions. One is, that the identity of the author and of his readers must be left in the mist

where they already lay at the beginning of the second century when the guesswork, which is honoured as "tradition," began. The other is that the situation which called forth this remarkable piece of primitive Christian thought had nothing to do with any movement in contemporary Judaism. The writer of Πρὸς Ἑβραίους knew no Hebrew, and his readers were in no sense Ἑβραῖοι. These may sound paradoxes. I agree with those who think they are axioms. At any rate such is the point of view from which the present edition has been written.

It is by no means an adverse criticism to say that pages xiii-lxxvi, which deal with the various questions of introduction, are not the least important part of the book. From the nature of the case the commentator, who has been compelled to consider again and again every detail, is far more likely to catch the subtler shades and nuances than the writer of an introduction, to whom the book is but one among many.

Probably all will not agree that the original readers "belonged to a definite local group or circle" (p. xvi), or that the question of the late addition of chapter XIII can be dismissed quite so summarily, but the basic principle is sound that the danger that called forth this writing was not a threatened apostasy from Christianity to Judaism, but rather a "practical failure to be loyal to their principles" (p. xvii). To meet this impending ethical failure the writer recalls them to the full "meaning and responsibility of their faith." The matter of an opportunity for "second repentance," that is, for sin after baptism—which was such a burning question in the early church, and regarding which the writer makes a statement far more uncompromising than did the Shepherd of Hermas [1]—is mentioned, but not so fully as one could wish.

Following an admirable section on the religious ideas of the book, in pp. lvi-lxiv Doctor Moffatt discusses the style and diction, indicating the cadences and rhythms that are freely mingled with the prose, and stresses the care which the author displayed in securing smoothness and finish. He feels that in a few places a recognition of this rhythm may aid in determining the proper reading, for example, making slightly more probable the anarthrous *υἱῷ* in 1 : 1 and of *ὅλῳ* in 3 : 2, and giving some probability to the claim of *μελλόντων* to stand in 9 : 11 and 10 : 1; though admitting that if pressed, the rhythm would favor *ἀγγέλων γενόμενος* instead of the more probable *γενόμενος τῶν ἀγγέλων* (1 : 4), which latter reading, it may be observed, he accepts without remark in the commentary proper. He cautiously concludes:

> But the writer is not shackled to *στίχοι*, though his mind evidently was familiar with the rhythms in question (p. lix).

[1] Cf. 6 : 4-8; 12 : 17 and contrast Mand. IV, III, 1-7.

The highest praise for the commentary proper is to say that it is worthy of its subject. Doctor Moffatt brings to the task not alone a thorough knowledge of the New Testament and its problems, but also an evident familiarity with the works of the contemporary Greek and Roman ethical writers. The abundant and apt illustrations and parallels drawn from Seneca and Epictetus, Teles, and Musonius Rufus, are of real value. Furnished with adequate indices and a very convenient list of the Mss. for *Πρὸς Ἑβραίους* and displaying the same painstaking care and thoroughness that characterize all Doctor Moffatt's scholarship, it will long be the standard work on this early Christian writing. Though not the easiest reading—for here Doctor Moffatt rings true to type—it will well repay the close study that it demands.

MORTON S. ENSLIN.

A Critical and Exegetical Commentary on The Pastoral Epistles. (I and II Timothy and Titus.) The REV. WALTER LOCK, D. D., Lady Margaret Professor of Divinity in the University of Oxford and Canon of Christ Church. New York. Charles Scribner's Sons, 1924.

DOCTOR LOCK has succeeded in preparing a very readable commentary on the Pastoral Epistles. His judgment, as expressed in the preface, that the "first great purpose of the writer was . . . ethical" is sound. All three epistles agree in purpose and

may be summed up in the words of I 3:15, πῶς δεῖ ἐν οἴκῳ θεοῦ ἀναστρέφεσθαι, to build up a high standard of Christian character and intercourse in the Church as the family of God, or in those of Tit. 2 : 11-13 (of the purpose of the Incarnation and Atonement) to enable men to live σωφρόνως καὶ δικαιώς καὶ εὐσεβώς (p. xiii).

With this as the clue to the interpretation, he gives an admirable summary of the kind of Christian character demanded by the epistles (pp. xiiiff).

Subordinate to the clear recognition of the ethical demand of the author are questions relating to authorship and date, but though Doctor Lock may feel convinced that in this stage of Biblical criticism "the question of authorship of almost any book in the Bible has become of only secondary importance" (p. iv), it is to be observed that his discussion of precisely these questions of necessity constitutes a large part of his introduction. Nor is the question of authorship as distinct from the matter of content as is argued.

His studied impartiality is not convincing. While he gives the evidence with scrupulous fairness, his conclusions do not follow. The

evidence is not so evenly balanced as his conclusions indicate. He frankly admits that the vocabulary of these epistles is quite different from that of the regularly accepted Pauline writings, but concludes that the argument based on this dissimilarity while "strongly" is "not quite conclusively" against the traditional authorship, while the argument from the style is affirmative (p. xxix). But the evidence that he cites is hardly to be dismissed with this qualified statement. Not alone are many of the names for the virtues and vices quite different from those in the genuine letters, but terms familiar in the latter here appear with decided changes of meaning. Faith has become the orthodox position, the doctrine to be believed and guarded. This the author admits, but with qualifications, in his quite inadequate excursus on *πίστις-πιστεύειν-πιστός* (pp. 20f). The passages he cites are not to be disposed of with the remark,

> The difference is slight and conceivable within St. Paul's own lifetime and in his own writing, but it is noteworthy (p. 21).

Again, he recognizes that "the second stage in the Christian life is in view" and that the "sense of the speedy Parousia of the Lord has passed away" (p. xv), but fails to see, or at least to express, their logical implicates.

The result is that the critical part of the work suffers markedly from this overimpartiality. The impression on the reader is that Doctor Lock's critical acumen reveals the difficulties, and on several occasions almost causes him to take the decisive step, but in each case he turns away and yields to the authoritative voice of tradition.

The commentaries themselves on the separate epistles are good and are probably adequate, though one could wish for more detailed word studies such as that on *καλός*, *ἀγαθός* (p. 22), and *παραθήκη* (pp. 90ff). The exegetical material is good but stereotyped, and might well have been strengthened by a more systematic and thorough comparison with the ethical teachings of the contemporary Stoic writers. Each epistle has an elaborate and useful analysis, while fresh, stimulating paraphrases head each section. The reason for prefacing each commentary with a separate special introduction, including material already, and more properly, included in the fuller general introduction, is not apparent.

In spite of these rather obvious defects the commentary is the best we have in English on these epistles and will be of considerable service.

Morton S. Enslin.

The Religion of Jesus and the Faith of Paul. The Selly Oak Lectures, 1923. Adolf Deissmann. Translated by William E. Wilson. New York. George H. Doran Company. 1924. Pp. xii, 287.

Unique interest attaches to this book in that it was translated from the manuscript of lectures delivered at Birmingham, England, and has not been published in Germany. It is also uniquely interesting through its quality. It is that very rare bird, a book on Jesus and Paul by a German scholar which shows not only scholarship but spiritual apprehension. Professor Deissmann does not hesitate to avow that to understand Paul, and even more to understand Jesus, it is necessary not merely to investigate old documents and study dogmatic statements, but to divine by intuition, to enter sympathetically into the life. Extraordinary methods are required to understand the real personality of extraordinary individuals. He attempts no less than to look through the words of Jesus into the depths of his soul.

Communion with God, Deissmann finds to be the key to the character and teaching of Jesus. He applies this key to various phases of the inner life of our Lord: the prayer-life of Jesus the reflex of his communion with God; the working out of communion with God in the message of the Kingdom; and the dynamic culmination in his consciousness of mission and Messiahship. The originality of Jesus lay in his whole personality, in the peculiar energy of his experience of God, not in single teachings or even in his teaching as a whole.

> The peculiar thing is not that there were to be found, on his string of pearls, twelve or twenty of such size as had never been before seen, but that in the treasure-chamber of the religions of mankind there is this one diamond, which shed forth rays of such unexampled fire and purity (p. 150).

The new thing that Jesus gave to the world was himself.

As the author finds the secret of Jesus in his communion with God, so he finds the secret of Paul in his communion with Christ. This he thinks, was with Paul the beginning and end of salvation. If not a strictly new view of the life and teaching of the great apostle, it is a new emphasis upon a phase of Paul's teaching too often overlooked or too lightly stressed.

A more stimulating book on the origins of Christianity has not appeared for some years.

Henry C. Vedder.

The Ethical Teaching of Jesus. Ernest F. Scott, D. D. The Macmillan Company. 1924. Pp. xii, 133.

A book by the Professor of New Testament Criticism in the Union Theological Seminary is sure to be well worth a thoughtful reading. This analysis and exposition of the ethical teaching of Jesus is the product of thorough study of the Gospels, and contains much that is helpful and inspiring. Every such attempt to arouse interest in this teaching, and to throw light upon it from a new point of view, is most praiseworthy. It is to be hoped that the book will have a wide reading.

This is not to say that all the author's interpretations of the teaching deserve acceptance. It is a book to be read with discrimination. Two of the author's ideas seem to one reader to invalidate not a little that he says.

The first of these is the idea that men have nothing to do with establishing the Kingdom of God, as Jesus taught. This would have been a meaningless idea to him, even repellent. "The Kingdom, as he knew it, was God's, and men could no more establish it than they could make the sun rise in heaven." Then, of course, if Professor Scott is right, all we Christians have to do is to sit down and calmly wait for God to establish his kingdom, in his own time and way. That would be a very popular gospel—for slackers and faint-hearts.

The other idea is that Jesus was an apocalyptist and his ethical teaching "interim." To be sure, he protests against apocalyptism, but even while protesting accepts it and lets it color much of his interpretation. This becomes most evident in his treatment of the teaching of Jesus regarding wealth. Luke puts this too much into the forefront and gives it a wrong emphasis (p. 91).

> We have to recognize frankly that the Gospel sayings on the evil of wealth, in so far as they presuppose apocalyptic ideas, are not of permanent validity (p. 90).

This will be good news for those who, like the rich young ruler, have great possessions and have hitherto been inclined to go away sorrowful. They can keep their wealth with a good conscience—Jesus was sometimes too apocalyptic.

These, however, are but spots on the sun. The book as a whole is sound in its interpretations, and study of it will help much to a fuller appreciation of Jesus as the world's greatest ethical teacher.

Henry C. Vedder.

Historical Method in Bible Study. Albert Edwin Avey. New York. Charles Scribner's Sons. 1924. Pp. x, 189. $1.25.

This handy volume is the fourth published in the Life and Religion Series, edited by Frank K. Sanders and Henry A. Sherman, a series of "Concise handbooks for those who . . . desire a proper foundation for the more detailed study of the Bible or of related subjects."

The author of the present volume, the editors state in the preface, "is not a professed Biblical scholar. He is a scientific historian and approaches the subject quite as he would consider it in the recitation room." The title-page of the volume shows that the author is in fact an assistant professor of philosophy in Ohio State University. He received his doctor of philosophy degree from Yale University in 1915. These various items together show the comprehensive background on which the work is based. It may be added that though the writer's specialty is the field of philosophy, where popular language is not always to be found, this convenient volume is presented in language which the non-technical reader can use without difficulty. I have assured myself of this by asking three friends who are not technical students of the Bible to read portions of the volume and give me their impressions on this point.

The author supplies us accordingly a very practical work. He recognizes at once that for many people there is a real problem in the use of the Bible. The first chapter states the problem and offers various examples of Bible language which illustrate it. In the second chapter he explains what the historical method is, how it "insists that first of all the Bible must be regarded as a collection of historical documents" (p. 17), that the method is scholarly, and that "scholarly method is impartial and unbiased. It has no special thesis to maintain. Its interest is simply in determining the truth," (p. 18).

The historical method is then applied to the Old Testament in a series of four chapters dealing with its history outside of the Bible, with the Old Testament manuscripts, with references to history and philological features, and with the thought content and text structure. In four other chapters the method is similiarly applied to different aspects of the New Testament. A chapter on Biblical history in the light of the historical method and another on the place of the Bible in religious experience summarize the conclusions reached. There are four appendices. One of these presents a chronological table of Scriptural documents, two offer bibliographical reference material, and two, questions for review and subjects for research. Unfortunately there is no index.

Altogether, though the volume is small, it offers a large amount of definite material in a very direct and practical form, and is a useful work to place in the hands of any one who wishes to understand what real study of the Bible means at the present time.

FRANK GRANT LEWIS.

The Modern Use of the Bible. HARRY EMERSON FOSDICK. New York. The Macmillan Company. 1924. Pp. 291.

THE Lyman Beecher Lectures on Preaching, which have been delivered every year, with one or two exceptions, since 1872, have come to be looked upon as an event. Probably no course on this foundation was awaited with more interest than this series by Doctor Fosdick—not only because of the prominence of the lecturer and the fact that he had become a storm-center in current controversy, but because he had chosen for his subject a theme, which after all, lies at the foundation of the whole matter in question: "The Modern Use of the Bible." What sort of book is the Bible? and how is it to be used in aiding men to know God and saving truth? Here we find the cleavage between two types of Christian thinking. Doctor Fosdick attempts to present the Bible values from the view-point of one who accepts those positions commonly called *modern.*

Lecture I, "The New Approach to the Bible," sets out clearly the attitude toward the Book which is familiar to all historical students of it —due to the possibility of arranging the writings of the Bible at least in approximately chronological order, disclosing the development of theological and ethical ideals, from the crude to the more mature, through which the Hebrew people went in the divine effort to educate them in the things of the Spirit. This new approach saves from "the impossible attempt to harmonize the Bible with itself"—a passage in Judges or Ecclesiastes with words of Jesus or of Paul. It saves from the necessity of "apologizing for immature stages in the development of Biblical revelation," and restores the whole Bible to us, in that it saves from piecemeal treatment, and enables us to take the entire revelation "as a unified development from early and simple beginnings to a great conclusion." From this the author's point of view is readily discovered.

In the second lecture Doctor Fosdick discusses "The Old Book in a New World." The modern world, where law reigns, is in marked contrast with that in which the Biblical writers live, where God acts directly in control of the forces of nature, where angels walk above and demons harass men's bodies. To the modern man all this seems strange. To the lecturer the difficulties at once vanish when one distinguishes between

"the abiding experiences" recorded in the Bible, and the temporary expression of them. The writers gave their experiences of God in thought-forms common to their age. We are to translate those abiding realities in forms intelligible and convincing to men of our day.

The third lecture describes "An Ancient Solution" of the difficulty, resorted to in the earlier days—namely, that of allegory. The difficulties were *spiritualized* out of existence. Lecture four treats of "Abiding Experiences and Changing Categories," following up the thought in the second lecture. "Miracle and Law" is the subject of the fifth address. The lecturer sees in the belief in miracle chiefly an undeveloped, unscientific method of interpreting the wonders of nature. He guards his hearers, however, by reminding them that law does not exhaust reality; nor is it an imprisonment of personality, nor yet again do we live in a closed system in which nothing new can come. Lecture sixth discusses "Perils of the New Position." Among these perils are the possible substitution of criticism for appreciation and the possibility that rejection of literalism will result in loss of clarity and positiveness. The last two lectures bring one face to face with "the heart of the whole matter"—the problems associated with the personality of Jesus: "Jesus, the Messiah," and "Jesus the Son of God." A few sentences will give the lecturer's view-point:

> How shall men think of God and where shall they find him? How shall God enter into men and redeem them? These are the profoundest questions of the religious life and thought. And men were framing answers to these deepest questions when they said that in Christ the Logos was unveiled, that through him God had crossed the chasm that divides divinity from man, and taking flesh, had dwelt among us, full of grace and truth. God was in Christ reconciling the world unto himself; in his face we see the light of the knowledge of the glory of God; he is the effulgence of God's glory and the very image of his substance; in the beginning was the Word, and the Word was with God, and the Word was God—this message is an essential part of the New Testament.

Again, speaking of the preacher's part in the matter, Doctor Fosdick says:

> Of all foolish things I can think of nothing more foolish than, looking back over our race's history and discerning amidst its tragedy and struggle this outstanding figure spiritually supreme, to minimize him, to tone down our thought of him, to reduce him so that we can all be like him. Rather let us exalt him! If God be not in him, God is not anywhere. The best hope of mankind is that the living God is in him, and through him may flow down through all the secret runnels of the race.

Such quotations can give only a little of the flavor of this book whose author has, quite unwillingly, we surmise, become a conspicuous figure among modernists.

Unlike many of the earlier volumes in the Yale Lectures, this one has an ample index, and each chapter is supplied with a helpful bibliography. Perhaps the author did not have it definitely in mind, yet had he wished it to be known that a modernist draws freely upon Scripture, he could not have done better than to publish six closely printed pages containing an "Index of Bible References," there being about four hundred passages cited in the eight lectures.

This volume is worthy of high place in the distinguished series of lectures on preaching, and presents a timely topic.

EDWARD B. POLLARD.

Jesus Christ and the Human Quest. EDWIN LEWIS. The Abingdon Press. New York, Cincinnati.

EDWIN LEWIS is Professor of Systematic Theology in Drew Theological Seminary. He describes his work as "Suggestions toward a Philosophy of the Person and Work of Christ." It is more than this, as it offers, by implication, a philosophy of life and the world in terms of Jesus Christ.

Seeking to discover the actual practical significance of Christ, as that is attested in human experience, he finds the fundament of human nature and its distinguishing characteristic in its "end-seeking capacity, these ends being determined by the individual, social and religious *needs* which are elemental in every man."

Religion must be given a permanent basis, in the very nature of man, not in any external authority. The "end-seeking capacity," so broadly and characteristically distinctive of man, is that basis. This capacity requires activity, which as free, is never without reason. Such reason, whether clearly defined or not, must be found in the nature of man as a seat of need and subject of desire. Ideally, the life-process is one of self-realization, determined solely from within, though affected of course by outer conditions. Man is thus fundamentally a being who must *do* because he *desires;* and that because he has native needs seeking satisfaction, and his doing is necessarily affected but not wholly determined by the clearness of his mental representations.

Contrasting this with the efforts of others to treat religion in a large way, he insists that these were endeavoring to ground religion in the very nature of man, and connect it with elemental human nature. When

religion is related, as effect or development, to custom, an institution, a book, to external authority of any kind whatsoever, it is causally related to a basis that must eventually crumble.

Biology concludes that all sentient life is "end-seeking," and ends sought have their correlates in life's environment. Psychology justifies the extension of this to human life in its entire range of expression. As to those forms of activity whose "reason" lies beyond the range of clear consciousness (of which he admits there are many), he insists that *some* activity is in pursuit of clearly perceived ends, and that *all* activity, whether the "reason" be clearly perceived or not, is "end-seeking." Consciousness of need is in an indispensable attendant on all free activity and desire we find in life itself.

The individual is not, however, self-contained. There is indeed in every man an element profoundly original, but he is part of a larger social whole. He takes and gives. Nor is man explained when zoologically classified. There is an unexplained residue. "Man is more than an animal; more than a self-contained individual, more than a fragment of a social whole." There is all that which is represented by the term "God," to which man has the initial capacity to make response; is able to entertain the idea of "a plus" or "a beyond" without which he must ever fall short of a complete self-realization. "A lost man is one who has deliberately refused to go that way which his whole nature shows he is intended to go." Jesus Christ, and he alone, has revealed man's true end, and he is he in whom man may realize that end on his own behalf.

Of Jesus Christ the author affirms *first* that he realized perfect sonship to God on his own account, achieved it indeed. We may ask later the question of his ultimate nature, but "to raise that question before we have fully sensed the fact that he *achieved* perfect Sonship under human conditions is to befog the issue." For the issue now is concerning man's ideal nature, the reason for his being. In this view if we ask why is a man, we can say he is for divine sonship. If we ask why is the world, we can say Christ is why the world is; or (identifying terms) sonship is the why of the world. "The world finds its meaning in that in which man finds his meaning, namely, that sonship of which Jesus Christ is at once the type, the promise, and the potency."

The following chapters consider the personal achievement of Christ in his relation to men; this recognition of the absolute worth of man, the imperative of social obligation, and the supremacy of sacrificial love. Then man's needs arising in sin in the individual and in its social ramifications lead to a consideration of the redemptional requirements—

knowledge, justification (forgiveness), motivation (the psychological aspect of the problem), rectification, and permanence.

Religion is man's search for redemption. In all its forms—legalism, ritualism, asceticism, naturalism, mysticism, moralism—in all these the end sought, arising in the need and the consequent desire, is redemption. Jesus Christ is the total satisfaction of these needs, the one possibility of perfect self-realization.

In the treatment of these factors in Jesus, Professor Lewis is the preacher as much as the philosopher and theologian; and the passion and concreteness of his statements may sometimes suggest more heat than light to the holder of traditional views; but it is sunlight, which always has heat in it.

What follows in conclusion must, as the other confesses, "move almost exclusively in the realm of the speculative," and perhaps is the least suggestive part of the work. But here is a whole, and for the whole one must proceed with the book itself.

SPENSER B. MEESER.

Immortality. Edited by REV. SIR JAMES MARCHANT. New York. G. P. Putnam's Sons.

IT will not down, this interest in *Immortality,* even if, according to Leuba ("God and Immortality") so large a percentage of "leading scientists" do not believe in it. Neither will the vague, inconsequential substitutes for it—immortality of influence, continuity of life in the race, or continuing existence submerged in the All—satisfy the unconquerable conviction.

For those who want the last word in this field of discussion, there is a splendid chapter on "Egyptian Conceptions of Immortality," by Petrie, Professor of Egyptology in the University of London. The matter presented shows a fine comprehensive grasp of all the variations of Egyptian belief, and capacity to recognize that this main stream of belief is continuously in immortality.

The chapters on Greek views and "Immortality in Indian Thought" give little cheer to the believer in the endless life. On the other hand, the account of "Hebrew and Apocalyptic Conceptions" is one of the clearest and most comprehensive brief statements yet made; and makes out the best case that we know of for the claim of an underlying belief in immortality among the Hebrews.

The theologian, Doctor Macintyre, Professor of Systematic Theology, St. Andrews College, Sydney, with more or less revolutionary theological postulates, insists that immature as the doctrine is in the New Testament

concerning the content of the future life, it is quite definite and clear as to the fact of personal immortality. Man, he insists, is a spiritual being and belongs to the moral order of the universe. Immortality is not simply continuance of existence. The metaphysical aspect of it has no interest for the Biblical writers. "They have no philosophy of immortality and no metaphysics of the soul." Religious desire begins for them not with immortality but with God. Fellowship with him creates the interest in continued life. "Christianity can never accept any idea of immortality which makes it less than individual." He holds that the independent immortality of the soul is "a view destitute of any foundation in the Bible." Its view of immortality is morally conditioned. The author holds to a doctrine that might be named "the *immortability* of the soul" (a view advanced by Frederick Palmer in "The Winning of Immortality"; by S. D. McConnell, in Chapter 7 of his "Christianity, an Interpretation"; and by J. Y. Simpson, in "Man and the Attainment of Immortality"). Man belongs to the order of the immortals, but he may miss that for which God intended him. Traditional theology asserts, as general statement, that every man's destiny is determined by his relation to God in Christ; but seeks to save its eschatology by claiming that those of the race, who know nothing of Christ, will be judged by another standard—the law of nature, or "the essential Christ," as once it was called. The author sees peril in this of belittling the place and universality of Jesus Christ in redemption. The old "Andover Controversy" is revived by the statements:

> No doctrine has any right to a place in the Christian scheme of thought which represents God other than we know him in Jesus Christ. . . Nor, on the other hand, have we any reason to assume that the spirit of man, possessing all the functions of personality, including that of moral distinctions, is incapable of repentance once it has parted from this mortal clay. . . Christian thought refuses to accept the grim doctrine of an eternal hell.

The Christian doctrine of immortality is grounded in the conviction that God is holy love and seeks to bring man into fellowship with himself. With this goes the sense of the infinite value of man, and that is revealed in God's effort to save him.

In "The Philosophy of Immortality" Dr. George Galloway disclaims the title and prefers "the contribution philosophy may make to the subject," the judgment of philosophy being important, since its outlook is not departmental but synoptic. From this point of view, the question would be, "Does the nature of things call for the continued existence of persons after death." Immortality resides, however, in quality rather

than duration of life. Accepting the Christian conception of immortality as consisting in persistence of individual life with continuity of memory, he examines two broad lines of approach by which modern philosophers seek to determine the destiny as well as nature of the soul—the one attempts to decide the nature of the soul in the light of the great whole of things within which it appears; the other considers the character of individuality and from this infers the nature and prospects of the individual self. "Absolutism leaves no room for the immortality of the self." A real ego forms the basis of any intellectual construction; and even absolutism must fail until it does justice to the ego that conceives it. His discussions confirm him in

> the belief that metaphysics can give no cogent proof of immortality, though it can show weaknesses in the arguments against it, and indicate possibilities in its favor.

Philosophy is wider than methaphysics in the narrow sense, including the whole of experience; and experience includes the realm of values. "It is the ethical and spiritual values of life which raise immortality from a merely possible truth to an object of reasonable faith;" and it is the value of moral and spiritual personality which demands that it should be conserved.

The keen and free discussion we could not present here closes with these two conclusions:

> Speculative theory of reality does not contradict a belief in the survival of the self, though it can offer no demonstration; and there is nothing in the structure of reality, so far as we know it, to neutralize the argument from value.

"The Ethical Basis of Immortality" is discussed by Rudolph Eucken. It is important to establish such a basis. This involves discussing the meaning of man's ethical struggle in general. The ethical principle of immortality emerges and gives a peculiar direction to our whole life. This has different stages, and in these the relationships to time and eternity are differently regarded. We find man as a creature of nature under the dominion of time; as a spiritual being, in conflict with time; and finally as a participant of immortality exalted above all time. In these aspects the interesting discussion considers man and concludes:

> Not the intellectual, but only the ethical proof, only the formation of life in common with God the source of love, can afford our souls a full consciousness of immortality. In the last resort all that is sought in this direction is rooted in the absolute trust in the love and fidelity of God.

Canon Barnes in "Science and Immortality" states and maintains the position that the belief that human personality survives the dissolution of the body is neither confirmed nor discredited by "natural science."

The chapter on Immortality in the Poets," by Maurice H. Hewlett, seems negligible. Finding little of value to the conviction of immortality in such poets as he selects, he dismisses Browning and Tennyson as optimists and of course——. Multitudes he ignores.

SPENSER B. MEESER.

Religion, Philosophy, and History. THOMAS B. STRONG, Bishop of Ripon. Oxford. Clarendon Press.

DUE to its wide range and variety of form, it has been difficult to describe precisely the root-idea of religion. This book is not another attempt to account theoretically for its origin and development, but considers how Christianity stands to the general problem.

Definite experience with the external world, and verification or repetition of it in that realm, forms the circle of activity in every other department of thought and belief. Why in religion have men been led so widely to a belief they can *not* verify in the physical order?

A part answer accepts the subject-object elements in thought—a given from the outside and an "a priori" furnished from within, recognizing that the thinking subject is never the *tabula rasa* of an older theory of knowledge. Religion would have no meaning for us if it were not for the presence of "a given" in the activity of the mind. Any attempt to realize the universe of our experience as a system of fact or truth requires that we recognize the presence of an element which depends upon our mental activity. When the moral level is reached man uses a method which involves a more constructive and more independent activity. "Man is more than a passive receiver." He gets something from outside, *but* he builds up for himself a way of looking at his experience, a world-view, and that means a creative "given" within him. So far as religion-experience is concerned, this "given" is the sense or idea of God, the sense man has that there is something more in his experience than the mere impact of an inanimate world.

In the earliest stages of his experience, the various aspects of man's view of life and the world are fused (not to say confused); but later are seen in separation. So religion, really an elemental and primary experience, emerges and is no less valid than science and art, and no less trustworthy if our faculties are at all trustworthy.

The three elements in man's response to his environment, science,

morals, and religion, at first fused, later distinguished, have been swallowed by the discursive intellect which imposes its methods and conclusions upon them absolutely—a tendency arising in the desire to reconcile differences in conceptual unity. " But if the Christian point of view is to be trusted the existence and activity of God is the fundamental fact in experience."

The author urges that the sense of a Presence in the world has, as an original reaction of man to his environment, the same sort of reason for being true as has the effort toward intelligible order and moral right. But God is more than a real presence in the world, and religion supplies a real and most comprehensive view of all experience.

These brief chapters or lectures—there are just four of them—were delivered to a mixed audience in the lecture-room of the Leeds University. They are worthy serious study and justify the contention of the author that

> the view that the element in man's effort to interpret the world, which expresses itself later as religion, is a primary and necessary element in his reaction to his environment; or at least that it has the same claim to validity that is allowed to those elements which express themselves later as philosophy, art, and ethics.

Professor Hocking, in his " The Meaning of God in Human Experience," claims that all these later forms of human interest are really secondary, and that religion is the primary and elemental interest of human life.

SPENSER B. MEESER.

Fundamental Ends of Life. RUFUS M. JONES, A. M., LITT. D. New York. The Macmillan Company. 1924. Pp. 144. Price, $1.75.

THIS book is the outgrowth of a series of lectures recently given at the Graduate School of Theology of Oberlin College and at Yale Divinity School. The central theme, as suggested in the subtitle, is " What Men Want," and this is discussed under six headings: The Quest for Fundamental Ends, The Idea of the Good in Plato, Fundamental Ends in the Gospels, The Kingdom of Ends in Kant, Mystical Experience as an End of Life, and Intrinsic Life Values.

Professor Jones has the happy faculty of making philosophy readable and mysticism practical. He held his audiences at Yale not merely by the power of his vigorous presentation but quite as much by the attractive thought forms in which he clothed profound truth. Religious philosophy became reality and life. For him, the fundamental end of life is not to be found in asceticism, hedonism, or science, but in living the fullest and most expansive life for which we are made. This is possible because of

our unique power to live beyond what is given through our senses. Somewhat like the London carpenter who shingled two feet of fog beyond the roof, humanity is ever projecting itself beyond the actual into the ideal. Goodness, for instance, is not mere prudence or mathematical calculation—so much halo for so much philanthropy. We can be good because we can live beyond what is. Religion is the highest form of this life of value experience. God is what we long to be. The book is well thought out, well written, and thoroughly impregnated with the quiet assurance of spiritual reality that belongs to the man of faith.

ARNOLD E. LOOK.

Everlasting Life. WILLIAM W. KEEN, M. D. Philadelphia and London. J. B. Lippincott Company. 1924. Pp. 86. $1.00.

THOUSANDS are indebted to Doctor Keen for his widely circulated theistic and scientific confession, "*I Believe in God and in Evolution.*" The same thousands and others also will welcome the Christian confession, "Everlasting Life."

The author shows himself a discriminating thinker by appending the subtitle, A Creed and Speculation. A delightfully written bit of autobiography furnishes an introduction that has more value in showing the permanence of his creed than pages of learned discussion. In advanced years, he knows what earlier beliefs have been dropped by the way like leaves at each recurring autumn only to be replaced by new foliage to maintain life for future growth. But through all the changes, he has maintained what he finely calls "The Christian Magna Charta": "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." This passage is for him "the most comforting verse in the entire Bible," and he bases upon it his all-sufficient creed. He digresses somewhat in order to give his opinion about the virgin birth of Jesus, and his opinion is timely. For many devout persons are perplexed by the controversy about what ought to be included in a Christian creed. A sentence will illustrate the author's catholicity of spirit:

> There is no demand in this creed for belief in a miraculous birth. I can, therefore, take the hand of my brother who believes in his supernatural birth, and also the hand of my brother who believes in his natural birth, for I find nothing to warrant any declaration save that Jesus Christ is the "Son of God."

He distinguishes between the fact of the incarnation and the method of the incarnation. As to the fact he himself has no doubt. On page 26, he distinctly asserts his belief in "the Divinity of our Lord and Saviour,"

and in the Incarnation, and bases his belief on what he accepts as "The Christian Magna Charta." In the following pages he gives Scriptural passages that seem to him conclusive evidence for the divinity of our Lord. The confession of faith will cheer many perplexed Christians in the supernatural character of Jesus.

But the author's disgression does not mar either the unity of treatment, or the progress in stating clearly and simply and triumphantly his Christian creed, which includes "Everlasting Life," the title of this book. It is this doctrine of the author's creed that is of supreme moment, for if there be no everlasting life, why should there be any concern about God's character, or the atonement, or the incarnation? Evidently, it is of supreme moment to the author; and those who sometimes question the fact and sometimes find the hope grow faint, will be grateful for the joyous confidence of one who has authority to speak. All possible objections to the rationality of belief in immortality are well known to Doctor Keen, and his scientific knowledge is at command to supply analogies to parry an objector's blow. Pages 81-85 contain paragraphs that remind of Paul's use of analogy to silence a skeptical question, and it is as effective.

Fortunately, belief in the fact of immortality and speculations about the nature and activities of post-mortem existence do not necessarily belong together. The author permits himself to give content to future life in Part III. Here we find no vagaries. His view of the character of immortality combines the aspiration of the Gentile and of the Jew, satisfaction of the desire to know and satisfaction of the desire to be good. He expects both satisfactions to be realized. He is so sure that he will not be disappointed, that he is ready to sing his *Nunc dimittis*.

By his medical knowledge and surgical skill, Doctor Keen has for many years been carrying joy and hope into many homes, and this confession of frank assurance of the victory of faith in Christ that overcomes sin and death will be a healing balm to many wounded hearts and sure relief to the pain of many perplexed souls.

The contents and the publisher's artistic skill make "Everlasting Life" a choice gift from friend to friend.

MILTON G. EVANS.

Teaching Adolescents in the Church School. EDWIN L. SHAVER. Introduction by George A. Coe. New York. George H. Doran Co. 1923. Pp, 161. General Bibliography.

MR. SHAVER has undertaken to lift his text on teacher-training out of the popular series based on faculty psychology and education by the instruction method, to present a standard work founded on behavioristic

psychology and education by the teaching process. For this reason "Teaching Adolescents in the Church School" will not have a warm reception from the church worker who is looking for an "easy" book that will tell him how to solve the problems involved in the religious training of adolescents. A worthy text must be as thorough as adolescent life is complete. The leader of *teen*-age boys and girls who appreciates the idiosyncrasies of rising youth and is willing to pay the price of serious enlistment for competent teaching, will find in this publication a most stimulating reference work.

The author describes his purpose, to provide "a guide-book for the assistance of groups whose project is the development of skill in teaching adolescents in the church school." This book is based on "the project principle." By "the project" Shaver means the purposeful act, which is "the typical unit of the worthy life in a democratic society" (definition from Kilpatrick's monograph on "The Project Method"). The author informs us that this method will

> revolutionize our present conception of the curriculum. Experience will be the basic material rather than texts. Logical divisions of subject matter will give way to psychological. Each project will bear such relation to others as actual experiences in life bear to each other, varying in size and growing out of and leading to each other. (P. 84.)

The book is not sufficient in itself to serve as a guide for a teacher-training class. For instance, it takes for granted that the teacher is acquainted with the physical and social characteristics and the types of attitudes and values of adolescent life. The text's function is advisory and practical rather than encyclopedic and authoritative. There is appended to each chapter trustworthy articles and publications, some of which will be required for effective study. Life-participation with adolescents and actual project-work with them is primarily imperative. Not only do children "learn by doing"; teachers learn likewise. They may learn by a purposeless method without adequate knowledge of what they are trying to do or where they are leading the class, or they may learn with the help of advisory specialists in the field of religious education. "Teaching Adolescents in the School" suggests what types of Sunday-school class "doings" promise the best development of teen-age children.

Possibly the fact that this test is a standard "guide-book" suggests its chief weakness in the possession of church workers. The materials are so minutely organized that the detail of order is confusing to the non-technically trained member of a teacher-training class. "A tentative

organization of the discussion" is so "tentative" that only the expert will appreciate the trend of investigation. Too much advanced academic insight is taken for granted in such isolated phrases as, "the democratizing of the recitation period," "the standpoint of process," "a psychologically arranged outline rather than the logical one," "problem-project method," etc. These phrases suggest the necessity of training in a social theory of religious education.

Some of the ideals advanced by the author are so vague that they may easily encourage teachers to continue in unempirical and imaginary interpretation of Christianity. "The child is to grow in active good will," any teacher will heartily endorse, but the concrete implications of that principle point to far-reaching revolutions in the home, the school, and other institutions in society. "Building of a Christian social order" is a hackneyed objective that does not picture anything challenging in the contemporary social order.

Notwithstanding these facts, any community class of teachers of adolescents who are motivated by an educational purpose and committed to thorough study, may well adopt Shaver's "guide-book" as a reference work, and settle down to a winter's research in adolescent life that will provoke not only engrossing interest in youth but also promote groups of adolescents in vital programs of religious endeavor.

STEWART G. COLE.

The Teaching Work of the Church. Committee on the War and the Religious Outlook (Appointed by the Federal Council of Churches of Christ in America). Association Press. 1923. Pp. ix, 295. Classified Bibliography. $2.00.

The task which the Committee at first set for itself (a study of religion among army men, and the subjects of missions, religion and industry, and Christian unity, in the light of "post-bellum" conditions) did not include any special discussion of the educational work of the Church. At every turn, however, it has proved impossible to avoid it (p. iii).

This is a wholesome confession. It is the confession every man makes who enters sufficiently thoroughly into a study of the situation that besets the church from within and without in this period of human housecleaning. There is no alternative for education within the compass of activity of the contemporary church.

"The Teaching Work of the Church" is the creation of a group of six well-known churchmen, each of whom is responsible for one or more chapters in the publication. The materials are organized in four parts

and treat of "Why the Church Must Be a Teacher," "How the Church Should Teach," "How the Church Should Organize its Teaching," and "The Church Training for Christian Leadership." There is no effort at unanimity of religious perspective in the materials presented beyond the fact that all agree the Church must make the educational aim pivotal in its social ministry.

Luther A. Weigle introduces the reader to the imperative need for religious education in the local church in tracing the process of the secularization of public education. Training in current culture has not been safeguarded in America in the well-organized public-school system. Training in religion is endangered because, first,

> children will inevitably sense the discrepancy between the elaborate provision which we make through the public schools, for their education in everything else than religion, and the poverty of the provision which we make for their education in religion.

And secondly,

> a system of public education that gives no place to religion is not in reality neutral, but exerts an influence . . . *against* religion (pp. 21, 22).

The writer saddles the blame for this aggravated condition upon the church.

> We have held our different religious views and practices in so jealous, divisive, and partisan a fashion that the state has been obliged to withdraw religion from the curriculum and program of its schools.

To meet this crisis in Christianity, the church, the college, the university, and the seminary must awaken to full obligation, and offer the child, the adolescent, and the adult competent training in religion. The home is treated rather summarily.

The religious emphasis of the various contributors is an interesting feature of the book. Benjamin S. Winchester appreciates the primacy of the personal factor in education, the law of human growth, and hence the necessity of graded materials, but he pleads for a Biblically imposed religious education of children and youth. As to method, he suggests an allegorical and accommodative, rather than a historical evaluational presentation of the Scriptures. In reference to the person of Jesus, he remarks that

> it will be the endeavor of the teacher so to present the supreme example of the perfect life that youth will actually enter into Jesus' experience—his hopes, his struggles, his disappointments, his sufferings, his triumphs . . . This is the very climax of the teaching process (p. 97).

The same writer later suggests that the student should be taught to come to terms with the principles that actuated the life of Jesus whereupon "the meaning of these principles must be worked out by the young people themselves, in the light of their own experience." These aims are not identical nor complementary; it is questionable if either is sound psychologically.

William Adams Brown appreciates the fact that the individual lives amid environmental forces which shape in large measure the character of the person. It behooves the church, therefore, to exercise its function to help control such agencies as the economic process, the fusion of race cultures, and scientific technique, in the interests of better personality. Samuel McCrea Cavert elucidates the strength of public opinion in patterning the sentiments of a people. Hence he advocates the urgency of Christianizing that aspect of society, maintaining that "none can be wholly a Christian so long as he is bound up with an unchristian or partly Christianized social order."

Luther A. Weigle looks upon the church's obligation as

> the development of Christian attitudes, Christian purposes, Christian standards of conduct, Christian convictions, a Christian way of life in each succeeding stage of the enlarging experience of childhood, youth, and maturity (p. 42).

What is Christian in attitude, purpose, standard and conviction, the writer assumes everybody knows. But the question cannot be resolved so easily without grave danger. That there are so many and varied interpretations of the Christian attitude toward war and other annoying issues, points to the principle that there is no single and final attitude on any complex social issue. The path of a trustworthy religious education lies not in a simple doctrinaire system, but in free and full investigation of life situations leading to sober judgment and critical action.

One of the most illuminating chapters in the book is "Week-day Religious Education," by Erwin L. Shaver. In a rather comprehensive manner the writer surveys the trend of the week-day movement and pictures the present status of the school. He recognizes the tension among leaders due to the difference of opinion on the subject of school aims. Men agree that American children require more adequate religious education; they divide in defining the "religious." Some still defend the "knowledge view"; others "a course of experience in Christian living, of such a nature that each experience leads to a desire to live the Christian life in a still larger circle." One cannot refrain from comparing "the teaching process" as described somewhat traditionally by the previous men with the position as projected by Shaver:

Helping children to engage in Christian enterprises which they choose for themselves, and assisting them so to judge the experience which they have had, that they are led on to further and larger enterprises—this is the place of the teacher of religion (pp. 191-192).

The book is composite in more than one respect. That it is a splendid cross-section of educational views and the educational emergency in the church of America, no one will deny. The Committee on the War and the Religious Outlook have carried through their labor of love for the benefit of the clergy and the lay leadership of the church. Men of the church will approve of this obligation as they sound the values contained in this important picture of themselves and the institution they lead.

STEWART G. COLE.

Controlled Power: A Study of Laziness and Achievement. ARTHUR HOLMES, A. M., PH. D. Little, Brown & Company. 1924. Pp. XIII, 219.

ONE of the glories of modern science is that it aims to promote human welfare. Psychology is rapidly rivaling biology in its values in every-day life. It shares with physics and chemistry the distinction of service. Modern text-books on psychology have chapters on psychotechnology. This practical application was first made in the teaching profession, for it was felt that teachers in a very intimate way deal with minds or souls. Today, there is not a department of human activity that does not apply the findings of experimental psychology, if it desires to secure assured results. Religious and moral education, whether in the pulpit, or in the classroom, or in the home, depends upon accurate knowledge of the person to be benefited. The phrase "cure of souls" is not a mere figure of speech; it is a fact in many a neurological clinic. The preacher of the Good News is welcoming the aid of the psychologist as God's coworker in producing a new social order wherein dwells righteousness.

In order to acquaint the lay public with the results of psychological research and its bearing on human conduct and welfare, H. Addington Bruce is editing a series of handbooks called "Mind and Health Series." The volume by Doctor Holmes is the latest of the series to appear; and no one is better qualified to grapple with the problem presented. He was formerly Assistant Director of the Psychological Clinic in the University of Pennsylvania; he won reputation as a wise counselor of students when Dean of State College, Pennsylvania; he has other contacts with students as President of Drake University, Iowa; he is now Professor of Psychology in the University of Pennsylvania. Professor Holmes' interest is not academic. His experience with thousands of young people

has acquainted him with the fearful consequences of "laziness." For the individual it prevents the achievement of a fully developed personality; for society it produces poverty and crime. Speaking religiously, laziness is a sin—a sin because it prevents God's best achievement in the individual and in society. The author's purpose is to show how this human ill can be removed; and he does it with the skill of an experienced diagnostician and the kindness of an intimate friend.

The author hopes that through his book parents may better understand their children, teachers their students, society its members, and weary men and women themselves. "All, it is hoped, will learn better how to live."

It will be strange indeed if these hopes are not realized by readers. One at least closed the volume feeling ashamed of "that tired feeling" which sometimes cuts the nerve of endeavor, and with new strength joined the author in his song of thanksgiving.

Work!
Thank God for the swing of it,
For the hammering, clamoring ring of it!
Passion of labor daily hurled
On the mighty anvil of the world.
What is so fierce as the flame of it?
What is so huge as the aim of it?
Thundering on through dearth and doubt,
Calling the plan of the Maker out.
Work, the Titan, work the friend,
Shaping the world to a glorious end.
Work!
Thank God for a world where none may shirk.
Thank God for the splendor of work!

MILTON G. EVANS.

The International Journal of Religious Education. Official Publication of the International Council of Religious Education. Publication Office, Mount Morris, Ill. First Number, October, 1924, "Good-Will Number." Editor, W. Edward Raffety. Annual Subscribing Membership, $2.00.

THIS church-day is favorably marked by the fusing of miscellaneous denominational forces for more effective religious work in the world. This is particularly true in church-school circles. Two years ago the Sunday School Council of Evangelical Denominations (representing officials of over thirty denominations of the United States) and the International Sunday School Association (a voluntary organization of Christian laymen interested in the Sunday school) entered a merger

which is now known as the International Council of Religious Education (representing thirty-five evangelical communions and fifty-six State and Provincial councils).

This latter institution immediately set for itself the task of publishing an organ which would officially express the aims, methods, and spirit of this cooperative agency. It found denominational magazines already at work carrying far-reaching support of the people. Especially did *The Church School,* a striking periodical sponsored by five strong denominational bodies, and *The Sunday School Worker,* an agent of The American Baptist Publication Society, preempt the field. In a spirit of good-will and good sense, the corporations supporting both these publicity enterprises announced that they would discontinue their publications when the International Council of Religious Education was prepared to present its organ. This joint feat was accomplished in October, and the first issue of *The International Journal of Religious Education* was circulated among evangelical churches.

The *Journal* is indeed a "good-will number." With the confidence of so many leading denominations in the United States and Canada, it has a rare opportunity to serve the school needs of this continent. In rather conventional phrases the *Journal* sets forth its platform as follows:

> To the following outstanding aims the *International Journal of Religious Education* commits itself, and pledges the printed page to their cooperative promotion by a trained and supervised leadership through the church schools of North America.
>
> 1. The deposit in every life, of an adequate body of vital, functioning, Christian truth.
> 2. The acceptance of Jesus Christ as a personal Saviour and Friend.
> 3. The formation of Christian ideals of character and conduct.
> 4. The expression of Christian life in missionary and philanthropic service.
> 5. The recognition and acceptance of the Lordship of Jesus Christ.

Hugh S. Magill, the general secretary of the Council, describes the function of the *Journal* in these clear words:

> No education is complete that does not lead to a consciousness of God and a reverent obedience to his laws. The world is hungry for the spirit of peace and brotherhood exemplified and taught by the Son of God. Our system of general education must have related to it, and correlated with it, a system of religious education which shall so motivate the lives of the millions of American youth as to conserve and develop the spiritual resources of the nation. This can be done in accordance with sound educational principles and in perfect harmony with the guarantees of religious liberty vouchsafed by the

Constitution. Until this is done, there is no assurance of the preservation of our treasured institutions.

To the promotion of this great cause with its universal appeal to clear-thinking, patriotic people, everywhere, the International Council of Religious Education is dedicated. The new Journal . . . will carry the message of cooperative effort throughout the continent (p. 12).

The *Journal* is an attractive magazine. It has good quality of paper, plainly printed pages, fittingly illustrated, and is well balanced with advertising, editorial, and topical materials. A strong feature of the organ is the type of advertising which it carries. The best and latest books in the field of religious education are introduced to the reader. The editor has used his pen convincingly on his own page. Thirty-four contributors from a wide field of denominational and practical endeavor provide the main body of materials for the opening issue. Good judgment has been exercised in the variety of articles included. Many of the contributions are of the radiogram type—brief and charged. Speaking generally, the approach of the writers is inspirational and an appeal is made to well-known loyalties. A few writers attempt critical analytical work in the educational domain. The two outstanding articles in the October number are undoubtedly, "The Place of Christian Education in World Evangelism," by William C. Poole, and "Essentials of a Religious Education Program for a Local Church," by Frank O. Erb.

STEWART G. COLE.

My Duel with the Vatican: the Autobiography of a Catholic Modernist. ALFRED LOISY, Professor in the Collège de Frances. Authorized translation by Richard Wilson Boynton. New York. E. P. Dutton & Company. 1924. Pp. xv, 357.

FEW of Professor Loisy's books have been translated into English, the most important being his "Gospel and the Church." His really characteristic and important writings, on the history of the canon, and exegetical treatises on the Gospel of Mark and the Acts, are still accessible only in the original French. Hence he is little known, save by general repute, to the Christian people of England and America. He was prominent in that movement in the Roman Catholic Church known as Modernism, and was finally excommunicated—so much is generally known, and not much more.

This book is therefore a distinct and welcome addition to our understanding of both the man and the movement. It is an engaging personality that we encounter in this story of a life—a story told without trace of egotism, almost impersonal in its relation of fact, yet intensely

personal in the unfolding of a remarkable spiritual experience. Loisy's character and history irresistibly suggest comparison with Renan's, but in such comparison we are more impressed by contrasts than by resemblances. Their starting-point was the same, docile reception of all that the Roman Church teaches and practises. Their point of departure was the same, discovery that such teaching and practise is vastly different from primitive Christianity. Renan concluded that the difference was irreconcilable and abandoned Catholicism altogether, and finally Christianity itself. Loisy thought and still thinks that he sees a way to reconcile the Christianity of its early documents with the historic Church. He had recourse to Cardinal Newman's theory of development: the later Church is contained in the early as the oak is contained in the acorn; the process of growth is as natural in the one case as in the other. We do not deny that the oak is a real oak because it is so unlike the acorn; so we need not deny that the Roman Church is the legitimate outgrowth of the simple Christianity of the Apostolic age, merely because they are so different.

Loisy contended that this theory left Catholic scholars free to recognize the facts contained in the Christian documents, and to interpret them in accord with scientific history and exegesis, while at the same time they could sincerely hold the faith and rites in which they had been bred. They could love and seek the truth without ceasing to love their Church. They could be at once pious Catholics and honest scholars, without insincerity in either calling. That is the essence of Modernism in the Catholic Church.

But the Roman Church would have none of it—its leaders determined to cast out Modernism, and Pope Pius X became their mouthpiece in his encyclical *Pascendi,* published September 8, 1907, in which he inscribed Modernism as "the synthesis of all errors" and "Satanic cry of rebellion against religion from the bosom of the Church." Professor Loisy's stedfast refusal to recant wholesale all his writings resulted in his excommunication, March 7, 1908. The French government appointed him to the Chair of Religions in the Collège de France (Sorbonne) where he continues his work as a Biblical scholar of high rank.

The net result in Loisy's case is very different from that of Renan. He still loves the Church of his childhood, in spite of his exclusion from it. He still retains his hold on the verities of religion. Though cast out by his Church, he is determined to live and die a Christian and an honest scholar.

By its treatment of Loisy and others like him, the Roman Catholic Church has repeated the error that it made in the case of Galileo—it has assumed an attitude of irreconcilable opposition to modern science; it has pronounced that to be fact which is not fact, and denied to be fact that which is fact. Ever after its condemnation of Galileo it found itself on the defensive, compelled to explain and apologize and finally definitely to reverse its decision. That experience will certainly be repeated in the years to come. Even the Roman Church cannot successfully oppose the progress of scientific truth, of ascertained fact and its rational interpretation. The doctrine of papal infallibility will make retreat more difficult in the case of Modernism than it was in the case of Galileo, but retreat is inevitable. That is the conclusion which emerges from the story of Loisy's life.

HENRY C. VEDDER.

Missions. A Baptist magazine, published monthly, except August, at 18,410 Jamaica Avenue, Jamaica, New York HOWARD B. GROSE, D. D., Editor; WILLIAM B. LIPPHARD, Associate Editor. Executive and Editorial Offices, 276 Fifth Avenue, New York City. Annual subscription. $1.25.

The International Review of Missions. Edited by J. H. Oldham and G. A. GOLLOCK. 25 Madison Avenue, New York. Annual subscription, $2.50; post free to any part of the world.

IT is a trite remark to say that the last one hundred years is the most remarkable century in the history of the Christian church except in the literature produced during the first Christian century. In geographical expansion, in varieties of literature, in mobilization of agencies, in numbers of missionaries, in rapid social betterment, and in money expended, the last fifty years have been unequalled. If some inspired historian should select his material from diaries and reports and addresses of contemporary missionaries, he would produce a book as dramatic, as thrilling, and as convincing in proof of divine guidance as that recording the earliest history of the church.

In fact, the earliest spread of the Good News was occasioned by reports of returning missionaries. Prejudices were removed by the recital of facts. On hearing Peter's narrative of a single conversion, objectors "held their peace, and glorified God, saying, Then to the Gentiles also hath God granted repentance unto life." The instrumentality of truth is still the method. The surest way to overcome racial prejudice, religious bigotry, national pride, is to see people of other races and faiths and nations accept the universalism of the gospel. The educative value of pictures is acknowledged. An American child sees a group of African,

of Japanese, or Chinese children gathered in a school, notes their dress, studies their features, joins with them in singing the same songs and repeating the same prayers, and he feels a community of spirit.

It is no exaggeration to say that for educative purposes in Christian families *Missions* is indispensable. The narratives of conquests in our mission fields; the visualization through pictures of missionaries, their homes, their congregations, their school buildings, their hospitals, their playgrounds, etc.; the charmingly written stories of Christian men and women, boys and girls; reports direct from the battle-front in both home and foreign fields; an "Open Forum of Methods" in which almost all organizations in a local church may find suggestions for programs; all these features make *Missions* a never-failing source of information and inspiration. It is certain that churches well supplied with this magazine will in a few years contribute more to the peace of the world than any politically devised agency.

For a more comprehensive survey of world conditions and for a more philosophic interpretation of missionary activities, *The International Review of Missions* is unhesitatingly recommended. It is published quarterly by the International Missionary Council. Its contributors are experienced in the world of literature, science, education, and political administration. The number issued in October, 1924, contains ten contributed articles, each of which is rich in information and suggestions. Mention of four indicates the range of subjects treated: Social Anthropology and Missionary Work, Missions and Culture, The Three Dimensions of a Christian Civilization in China, Ridding the World of Leprosy. Every church should circulate them among its membership.

If a pastor's study is supplied with these two periodicals, one a monthly, except August, the other a quarterly, he will have the equivalent at nominal cost of many books of travel, of biography, of history, of interpretation, and of devotion.

MILTON G. EVANS.

Religious Lyrics of the XIVth Century; edited by CARLETON BROWN. Oxford. Clarendon Press. 1924. Pp. xxii, 358. 7s, 6d.

IN this volume Mr. Brown has supplied material for study of the history of religion which is far more important than it might seem to be, especially in view of the fact that the book is intended to be followed by a similar volume from the thirteenth century and one from the fifteenth, the three together supplying important examples of religious lyric poetry written during the three centuries, 1200 to 1500.

It is to be understood, of course, that the language is the English of

the period so that it is easily read only by those who have some acquaintance with the language of Chaucer and the times to which he belongs. For all such, and for others who may desire to give a little study to the English of those days and make use of the excellent glossary which Mr. Brown has furnished, the volume becomes at once an opportunity for studying the English language in its historical development, one aspect of English literature, and especially the religious thought of England in the period from which these poems come. Twelve pages of introductory material furnish what is needful in addition to that which the reader is about to gather from the lyrics themselves. In this introduction Mr. Brown explains how most of the poems are anonymous, that some are apparently translations from Latin into English, and that probably some of them were early attempts on the part of the friars "to introduce vernacular versions of the hymns into their preaching" (p. xiv).

Altogether the volume is patent evidence of the good fortune for religion when a careful student of the history of English literature is also distinctly interested in the religious side of the history of English life.

FRANK GRANT LEWIS.

The Great Betrayal: a Survey of the Near East Problem. EDWARD HALE BIERSTADT. New York. Robert M. McBride & Company. 1924. Pp. xvi, 345. $2.50.

CONSIDERABLE of this volume had appeared previously in a series of magazine articles, but all has now been thoroughly revised and supplemented by a large quantity of data omitted from the discussions as earlier published. It is, therefore, important even for those who have read those articles.

The title of the book indicates at once the point of view of the author; he does not hesitate to say frankly that the Armenians, the Greeks, and other minority peoples in the territory subject to Turkey have been deliberately sacrificed by the Powers, and especially by the United States Government; and he says this on the basis of evidence which he has taken directly "from sources that cannot readily be accused of bias, chiefly American" (p. x). As a result the book brings together a mass of information which at the same time is as readable as need be asked.

As examples of what the reader will find, I quote the following:

> The American public was called upon to relieve the almost incredible sufferings of those who had been the victims of that [Asia Minor] cataclysm,

and the sum total of what the American public has spent for relief work alone in the Near East stands now at about $86,000,000. Not one penny of that $86,000,000 need have been spent, not one penny of the $50,000,000 wasted [in the destruction of schools, colleges, hospitals, and asylums], but for that policy of economic imperialism which led the Powers, the United States among them, first, to witness without protest one of the greatest crimes in history, and next, to shield the criminal.

. . . The only American building of any importance within a mile of Smyrna that was saved was the plant of the Standard Oil Company which sailors were landed to protect (pp. 50, 51).

. . . An official of the Near Eastern Division of the Department of State was asked by the writer why it appeared to be so much easier to protect American commercial interest in the Near East than the educational and religious interests. The obvious answer was forthcoming, that the Turks wanted the former and did not want the latter (p. 72).

. . . the Department of State [of the United States] favors Turkey because it is to the advantage of American commercial interests to do so (p. 102).

. . . the motivating influences behind the moves on the political chessboard of the Near East are readily apparent. They are economic, and first among them stands oil.

. . . it was oil that dictated our attitude at Lausanne. It appears that the trail of oil leads, not only through the doors of the Department of the Interior and into the Navy Department, but straight to the Department of State as well (pp. 143, 144).

While the magazine articles were appearing, Mr. Bierstadt tells us in his preface, the Department of State wrote to the publisher referring to "grave errors" in Mr. Bierstadt's work, at which both editor and publisher went to Washington, but the Department

was unable to point to any error in fact. They simply disagreed with the conclusions I had drawn. I mention this because it is significant of the many difficulties attending an attempt to reveal the truth about the Near East.

It is obvious that here is a book which every American ought to read, and as a result either be able to disprove the terrible indictment which its pages present, or frankly permit what Mr. Bierstadt says to shape decidedly his views of government processes in the United States and his attitude toward Government.

It should be added that chapter eleven of the volume points out definitely what should now be done, and that here are 140 pages of appendices giving official and semiofficial documents, and press reports, as a basis of the discussion. There is also an index.

FRANK GRANT LEWIS.

Diagnosing the Rural Church. C. Luther Fry. New York. George H. Doran Company. 1924. Pp. 234.

The rural church is coming to the forefront in the thinking of men who are anxious concerning the future of America. For the person honestly seeking to understand the rural church situation and desirous to relieve her distressed condition, this book presents, by means of the analytical method, the present status of the country church.

The book represents a rare amount of investigational effort; and therein resides its scientific value. Professor Franklin H. Giddings says of the book:

> Mr. Fry's comparative study of Protestant churches in rural areas is an outstanding example of scientific workmanship. These findings are significant, and in certain instances unexpected and a bit startling. This book adds richly to our knowledge.

The statistical method used by the author in gathering the material eliminates many of the common errors frequently made in this type of enterprise. In a number of instances the stated result seems based on too few cases; however, the logic with which he eliminates the numerous instances and finally bases his conclusion on the few remaining cases warrants the acceptance of his conclusions.

The stated purpose of the book is to "discover and if possible to measure the tendencies at work in rural churches." The book sets as its first problem the establishing of a unit for truly measuring the church. "The money measure" is proved to be an inadequate means for measuring the country church, for the reason that this unit is controlled by the economic prosperity of the members of the church and community in which it is located. However, the discovered facts show that "poor counties give far more to their churches in proportion to their wealth than the rich ones." On the surface, then, one would conclude that the poor counties are more interested in things religious than are the richer counties. This conclusion is unwarranted, as is seen when we note the outside religious activities of these more prosperous counties; they support Young Men's Christian Association work, the Boy Scout program, etc.

The membership unit of measure in the mind of the author is likewise an unjust standard of the place occupied by the church in the life of a people. In different communities influences such as social customs compelling church-membership and changing populations nullify this standard.

The attendance test, when all facts are considered, is the best unit for judging the place of the church in the life of the community and the grip of religion on the hearts of people.

In cases where the three units have been applied in testing churches, it has been consistently discovered that the great need in the rural church, whether rich or poor, large or small, is a more complete and well-rounded program.

A splendid suggestion is given to the different denominational Boards by Mr. Fry concerning the apportionment of benevolent moneys. The old method of asking for a certain sum per member is unfair to the small church. A more complete knowledge of the local field is needed, such for instance as the amount per member that is necessary to operate the local church, also the financial prosperity of the community in which the church is located.

The author gives a striking analysis of the effect of the environment, and such internal forces as the leadership and program of the church, upon the life of the church.

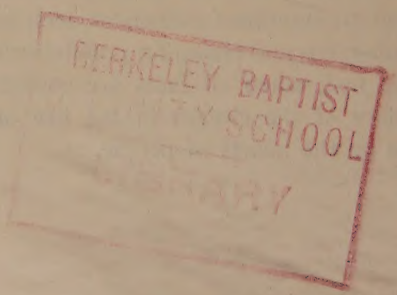
The book is given to the treatment of facts as they are, rather than mapping out methods of procedure; however, there are certain policies necessary for the rural church if it is to become a vital force in its community. Hints of these policies are given in the closing three pages of the book.

A person wishing to understand the rural church as it was and is, will find this book an invaluable guide.

R. J. BEAZLEY.

Crannell's Pocket Lessons, 1925. Edited by OWEN C. BROWN, D. D. Philadelphia. The American Baptist Publication Society, The Judson Press.

THIS is the eighth annual volume of Notes on the Sunday school lessons by President P. W. Crannell, D. D., of Kansas City Theological Seminary, and is serviceable for teachers and Bible students who desire comments upon the lessons in the International Improved Uniform Series for the current year, in vest-pocket form.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